

LAST DAYS OF THE CATHOLIC CHURCH

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Then certain of the Scribes and Pharisees answered him, saying, "Master, we would see a sign from thee."

But Jesus answered and said to them, "An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas the prophet."

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Preliminary Remarks

The last days of the Catholic Church will be the last days of the world: "For behold I will be with you even to the consummation of the world."

In view of certain signs of the times, especially of a general falling away from the Faith since Vatican II, I've decided to put into booklet form, for convenient distribution and reading, excerpts from writings of mine I have called Latter Days papers. In doing this I am aware of the great volume of apocalyptic writings extant, and of the sudden increase in recent years of books and articles concerning the coming of a Jewish messiah, who it is said, will lead the "Chosen People" into their promised inheritance of wealth and dominance of the nations. It is the Jew millenium as they see it, a One World government of the Zionists, the rebuilding of the Temple at Jerusalem, which promise even many Gentiles, members of secret gnostic societies have incorporated in their rituals and writings. Expectation of great change is in the air, but the evidence of growing disorder in society does not indicate an era of peace and prosperity to come, but of quite the opposite; that we are in what is often referred to as apocalyptic times.

As I say, I am aware of the great volume of apocalyptic writings most of them by non-Catholics; and probably unknown to their authors, of Jewish Gnostic origin. In my boyhood the Seventh Day Adventists were predicting the end of the world positively. I give this information from the 1970 Catholic Almanac: "Adventists -- Members of several Christian sects whose doctrines are dominated by belief in a second advent or coming of Christ upon earth for a glorious period of 1,000 years, beginning with the resurrection of his chosen ones. . . Miller (an Adventist) on the basis of calculations made from the Book of Daniel, predicted that the second advent of Christ would occur between 1843 and 1844." The Jewish connection can be seen in the Adventists' observance of Saturday instead of Sunday, beginning Friday at sundown as the Sabbath, and in their dietary laws and other practices.

St. Vincent Ferrer and one of the popes had predicted the End to be not far away in their time, but were proved wrong by events, and of course so with many others; probably no age has

been lacking in such predictions. Naturally, these wrong forecasts are sometimes cited as showing the foolhardiness of all who might venture into this field. Yet, one of these days, "like a thief in the night", the End must come, for which time we are admonished to "watch and pray". Not for nothing does Holy Scripture give certain definite indications of the End Times, some in plain words, such as "When they shall say peace and security, even then shall sudden destruction come upon them."

Peace and security, words which appear so frequently in the short United Nations charter and which have been repeated time and again by the present pope as the very soul of his pontificate. This cry of "peace" is also that of the disorderly elements in our society, of the agitators for revolution; the cry of those advocating general destruction which they say is necessary before they can begin to build their new and perfect Godless world, paganism of the East. Of course this subject admits of no "positive proof", as they say, but requires the Catholic faculty of seeing things whole, within the divine plan for this world Christ established when He founded His Church, One and Apostolic. The utter disintegration of this Church in its members, especially as it appears among the Bishops, including their chief member in the papal chair, is certainly not a sign without significance for the whole world.

I haven't the time to completely rewrite the facts and doctrines put down in several of my "Letters" on this subject. The best I can do will be to present what seem the most significant parts, so as to provide for the reader that general view or synopsis which will enable him to admit at least the possibility of the Approaching End. Those who go on to read should be prepared for an occasional abrupt transition here and there, from one paragraph to the next. This is pretty much the way it is actually. As humans we see only in part, dimly, the issues and events of eternity as they develop. Only in the next life will we see in completeness and continuity the divine plan of salvation as it worked in time. One last word of this introduction: It is not now nor has it ever been my purpose to predict the hour or the day, but only to explain and affirm in our time of frightful chaos in religion, the Catholic doctrines of an indefectible, visible Church to last until the end of time in accordance with Christ's promise to remain always with us.

My Letters 4, 7, 8, 9, 10 and 11 I have called my Latter Days papers, and I shall refer to them in what follows. A few parts

will be taken from other "Letters" of mine. These too I shall mention but may perhaps omit a reference or two, not thinking it important to be so careful about these things, it being the total view of developments and doctrinal applications which it is my purpose to present for the reader's consideration.

PART ONE which consists mostly of excerpts from my Letters 4 and 7.

THE RETURN OF THE KING, "Discourses on the Latter Days" by Rev. Henry James Coleridge, S.J. These Discourses were published in book form by Burns and Oates, London, 1883. **THE RETURN OF THE KING** contains chapters on the End of the World, the Decay of the Faith, The Man of Sin, Son of Perdition, Antichrist. While some generalized pre-figurements are given by the Sacred Writers, notably by St. John, it is Catholic traditional teaching that the Antichrist is a man. It is this Son of Perdition of whom Pope Pius X spoke in his first address. Fr. Coleridge, following the Gospel accounts and Fathers of the Church, writes of "lying wonders" that will be performed by this Son of Perdition. How will this be possible? In one of his chapters, "The Decay of Faith," Coleridge emphasizes that in the Latter Days the people will have drifted into spiritual blindness. Writing ten years before Fr. Coleridge, Cardinal Manning spoke of the "feeble Catholic instinct" then prevailing (See my Letter No. 2). What we must expect, then, is that the success of the LIE will be due not only, or not even mainly, to the skill of the Liar, but also to the readiness of the people to accept falsehood. Coleridge puts it this way:

For Antichrist will be what he is and be as successful as he is to be, mainly on account of the disposition of the generation to which he will address himself. He will be the child of the time, the man of the age, the personal expression and outcome and summary of the ruling characteristics and propensities and tastes and ideas of that generation. If we may so use the Divine words, he will come unto his own, and his own will gladly receive him.

Of Scriptural references to a great blindness to truth in the latter days, the Discourses contain this:

You will observe, my brethren, that here we find no mention made of distinct heresies or false doctrines. There is rather to be a general decay or denial of all

faith, and a sort of practical paganism. And thus we are prepared for what some old Christian writers tell us on this very subject of the future restoration of heathenism. There is a mysterious vision in the Apocalypse, of a beast that was wounded, and, it seemed, slain, but which was brought to life again by the power of the false prophet, and adored by all on earth whose names are not written in the Book of Life. This vision is interpreted, by the writers to whom I allude, of heathenism, which has been, as it were, put to death by the Christian religion, but which will hereafter revive and reign for a short time.

End of quotation. If any general characteristic can be ascribed to recent world developments, surely it is this one of a revival of heathenism. Those who have promoted it intend that it shall reign.

*Fr. Coleridge appears to believe that after a short reign of heathenism there will be a revival of the Faith. This he possibly derives from St. John's Apocalypse in which it is said that the Beast, which I take to be the secret world powers, will reign for "an hour", that is, in the language of apocalypse, for a very short time. But I need not go into that matter, for my present purpose is not to predict the End but rather to find an explanation of the present in terms of Catholic orthodoxy.

On the other hand I need not leave it at that. In the foregoing paragraphs I have viewed the present and probable near future in the darkest light; elsewhere I have given doctrinal reasons against predictions of a millenium of peace and universal acceptance of the Faith. But it does seem the full triumph of Christ requires that at the end, however small the number of her earthly members, the Church will again be visibly One, Holy and Apostolic, with a true pope at her head.

A last word on this subject: there are Catholics who, wanting to keep the Faith, demand immediate action, a human intervention in this affair of divine providence. They talk and act as if God were dead. I am not of their company. I'm sure God will intervene in His own good time. I do not profess to know how, but only that it will not be outside the juridical order Christ established, and which even in this time of neglect and abuse survives. Were Christ to inspire any member of the Clergy to act outside that Order which He himself established, He would be acting in opposition to His own Divine Person and Purpose.

However corrupt the hierarchy it is both foolish and perilous to look for rescue and sacraments outside the juridical order established by Christ. To do so would be to follow one who comes in his own name, without authority. No matter what office such a person might have held at one time, or however much he may profess Catholic orthodoxy, or how holy he may contrive to appear, such a one ought not to be trusted, for the Church was founded on Authority, not on spiritual elitism.

In his *THE RETURN OF THE KING* discourses Fr. Coleridge returns again and again to the Scriptural prediction of a spiritual blindness of the "later" days. In his chapter "The Loosing of Satan" he writes of "the last great seduction, apostacy and persecution." He quotes St. Paul as to the partial success of Antichrist,

His coming, says the Apostle, is "according to the working of Satan in all power and signs and lying wonders, and in all the seduction of iniquity to those who are lost, because they received not the love of truth that they might be saved. Therefore God shall send upon them the operation of error, to believe lying, that all may be judged who have not believed the truth but have consented unto iniquity.

The two great features of this prophecy, writes Coleridge, are, first, the truth that Antichrist is to be supported by all the power of the devil, "in all power, and signs, and lying wonders," and secondly, that this permission from God is **judicial**. Because men have not loved the truth, they shall be allowed to believe lies. We see by this of what vital importance it is to pass on, where possible, works of Catholic truth, warnings against the apathy of our time.

It seems to me that Fr. Coleridge's discourses on the latter days in general, contain the best of Catholic traditional teachings on that subject. But like all Scriptural analysts I have read, he fails to give us anything definite about the probable office or earthly position of Antichrist. I notice the same lack regarding details of the Man-of-Sin teaching. To the best of my knowledge Holy Scripture is vague on these things, as are the Fathers of the Church. Therefore, not as prophet or theologian but as a common sense observer, having the great advantage of present events before me, I venture to suggest some lines of thought on this subject.

Let us take first, Man of Sin. What sin, what multitude of the most enormous sins would a man need to commit to exceed the deeds of lust, murder and oppression of the poor by men who have already lived, or live today? What natural or unnatural vices, of lust, murder or torture, of child murders, of slavery, of general destruction, of unjust wars and of planned moral corruption of nations, have not already been committed by some ruler, undercover operators, by master usurers, by politicians of great influence, on a grand scale? How in the secular sense of things will a man exceed in sin the murderous works of, say, Josef Stalin, and of those whose tool he was? How can it be that any man, no matter how powerful, will exceed the sins of past great sinners, so as to deserve, in a unique sense, the title Man of Sin, or Son of Perdition, by which Pope Pius X spoke of him?

This person cannot be simply another evil man in the ordinary sense, no matter how far-reaching his evil influence may be in the secular order. Again, this person must be unique by reason of his high and unique spiritual office. Who, then, in a theologically exact sense can fill the office of Antichrist? I suggest that it can only be he who can effectively oppose himself to the past Vicars of Christ and their doctrines from the time of Peter, and who can effectively oppose himself to the true worship of God by taking away, for a time, the continual Sacrifice. In other words, it can only be he who might Judicially oppose himself to Christ who is the invisible head of the Church. It can only be he who by the power of his office, or by the power of the Office he has usurped, is capable of setting up the Abomination in the Holy Place. Who is it could seat himself in the Holy Place, and change all laws, as if he were God? Remember that Holy Scripture must be interpreted in the spiritual sense, not the carnal sense of the Jews, or of Jewish-derived non-Catholic religions. To the best of my knowledge, it has been the teaching of orthodox writers that the destruction of the temple of Jerusalem and the events preceding it were but pre-figurements of the latter days and end of the world. Finally, what position of extraordinary power could Antichrist hold and yet be inconspicuous, so as to be in accord with the Scriptural prediction of a general blindness and apostacy? I suggest that it would have to be an old established position, one that in a sense is "taken for granted" by the people. Any extraordinary new office, any demonstration of external "wonders" before the end would give the whole show away, and thus contradict the Scriptural prediction of a great deception. To deceive successfully and consistently it is necessary to speak mostly truth while appearing outwardly no different than men expect.

It is not my purpose nor is it possible to put into one short article all pertinent information concerning Prophecy, and I shall proceed in a hit or miss fashion, hoping to provide only what is needed for understanding. I think what most of us want to know is, where do we stand today in God's plan of Salvation? However, before going into that according to my limited ability, I would point out one more general fact about St. John's Apocalypse. This book has been used as a message of terror by Apocalyptic fanatics, including some grim or puritanical Catholics. This is to distort the message which is one of consolation for the faithful, assuring them of Christ's control of events and of His eventual triumph over the forces of evil. Be assured that the Devil hates the Apocalypse, which foretells his final degradation and defeat.

- St. John, using the approximate words of Isaias, gives this bit of comfort to those who suffer now the depredations of Satan: "These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in his temple, and he who sits upon the throne will dwell with them. They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. For the Lamb who is in the midst of the throne will shepherd them, to the fountains of the waters of life, and God will wipe away every tear from their eyes."

✓ We know that St. John used figurative language in his Apocalypse as shown by the use of the same terms in the Old Testament. I give here a few sample expressions and their meanings. First the number Four, which is the number of universality -- examples, the four winds, four living creatures, four restraining angels. And Seven, the number denoting perfection. Six, the number of imperfection -- seven minus one, 666 being the symbol of perfect imperfection. 144,000 -- symbolic of the members of the Church on earth at any given time. Back to Seven and a few examples -- 7 churches, 7 horns, 7 trumpets, 7 thunders, 7 bowls, 7 spirits, 7-branch candle stick. "Inhabitants of the earth" -- the enemies of God, earthbound, especially those who are intent on building the Kingdom of This World against Christ's earthly kingdom, the Church. (Makes sense, does it not? For otherwise the word is without significance in its Biblical context, all men being in the ordinary physical sense inhabitants of the earth.) "The third part", a standard form. The number 42 frequently mentioned in various forms: 3½ days, years or ½ of 7; 1260 days, roughly 3½ years, 42 months,

same as 1260 days; also "time, times (dual form) and a half a time," etc. Seven Days of Creation, Seven Sacraments.

This should be enough to clear away certain mental blocks possibly set up by apocalyptic fantasy writers. I do not insist that in some cases the examples might not have a literal application as well as a figurative one. My purpose is simply to clear away unnecessary confusion about the apocalyptic language.

It is not necessary to rely entirely, as some writers have done, on the nineteen-hundred-years-old Apocalypse of St. John to determine where we are at present. We have signs of the times and the Gospels to aid us in this. It was by combining this information that Fr. Coleridge, S. J. in his "**The Return of the King**" fascinating study of a hundred years ago, gave accurate indications of the trend of developments leading up to the present general apostasy.

Who can remain unaware these days of increasing religious and social disorders, lawlessness and advancing paganism, especially a great falling away among Catholics. By their fruits you shall know them. Here are a few statistics given at a priests' forum September 1977. In France Mass attendance has declined 66 per cent, in Italy 53 per cent; in U.S. between 1963 and 1974 a decline of 34 per cent. Seminary enrollment has declined 83 per cent, and the total of 40,000 priests has declined to 27,000 in 1976. **Holland now has no seminaries.** There are twelve ordinations for the whole country. In Italy there is an 85 per cent drop in seminary enrollment; 16 major seminaries have closed. In the U.S. (1967-1974) a 64 per cent decline in seminary enrollment. Over 10,000 priests have abandoned the priesthood. As regard religious sisters, a 24 per cent world decline -- 38 per cent in the U.S. where 35,000 have left their convents. Many Catholics have become selective in doctrine and morality -- believe only what they want to believe, do what they want to do.

I have another survey at hand which gives approximately the same results. It should not be supposed that all those who decline the new Paul 6 seminaries, churches, schools, convents, etc. are fallen away Catholics -- and here is where the spiritual work of Hell moves in. Those who oppose the personal heresies of this new style of government, never seen before in the Popes, are being tempted to abandon the Papacy itself by accepting as virtual pope a retired French archbishop, these people having

been abandoned by their own parish clergy who defend the destroyer in the papal chair.

Incidentally, my more or less cyclic approach is in harmony with that of the Scriptural writers. In his **"The Book of the Apocalypse"** Fr. Wm. G. Heidt, O.S.B. says this -- page 68: "Applied to our book of the Apocalypse, we must ever be ready to venture out over the indetical field another time. The writer loves his theme, and a lover never tires of repetition. . . A spontaneous sympathy for the Semitic cyclic method is a prerequisite for an appreciation of the Apocalypse." Christ himself taught in parables, in the concrete, using poetic analogy rather than logical progression and abstractions. Yet it has been the reduction of the Gospels to the principles of theology that has been the safeguard of doctrinal precision in the Church, which scholastic theology the Vatican II destroyers have put out of our once Catholic libraries. All false reformers do this, going back to Scripture alone, so that they can read their own meanings into it. But perhaps I'm getting too cyclic here. Back to St. John.

"And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. (2) And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years. (3) And he cast him into the abyss, and closed and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished. And after that he must be let loose for awhile."

The millennium -- what to think of it? Here is comment on the above passage by Fr. Heidt, O.S.B.

"From St. Luke 10:18, Christ speaking: 'I was watching Satan fall as lightning from heaven,' a passage that may be used to summarize His messianic victory over hell. . . During the entire period of the messianic era on earth -- symbolized by the figure of 1,000 years -- Satan remains bound. Or as St. Augustine put it: 'By the chaining of the devil is meant that he is not permitted to tempt as much as he could.' If there is a difficulty in this passage, it is in the final words of verse 3. It could well be that John was here taking a firm stand against millenarianism, namely, the doctrine that proposed a long period of peace and material prosperity with Christ present upon earth between the present order of temptation and trial and the parousia."

(Second coming)

I shall propose a solution. But first a few excerpts from the 1907 Encyclopedia. (1) "The natural and the super-natural are mingled in this conception of a Messianic kingdom as the closing act of the world's history. The Jewish hopes of a Messiah, and the descriptions of apocalyptic writers were blended; it was between the close of the present world order and the commencement of the new that this sublime kingdom of the chosen people was to find its place. (2) "Though it is difficult to focus sharply the pictures used in the Apocalypse and the things expressed by them, yet there can be no doubt that the whole description refers to the spiritual combat between Christ and the Church on the one hand and the malignant powers of hell on the other."

Precisely, it is difficult to focus sharply the pictures used in the Apocalypse. Yet I think it can be done in our time, as the picture itself becomes sharper in the light of recent developments. I suggest that the 1,000 years does have a literal application, that it refers to the period following the overthrow of the Arian heresy close to the fifth century, and the break-up of Christendom upon the 16th century revolt known as the Reformation. As for Satan being loosed for a time, we who are living today are witnesses of an unprecedented universal spread of all forms of immorality and revolt since World War II, and even more so since Vatican II.

The millennium then was the period of the Church's ascendancy, when the civil rulers who if they were not always peaceful toward Her, yet did not dare to rule otherwise than in accordance with Catholic principles. As to that long period of earthly prosperity, peace and extraordinary religious fervor that some Catholics are propagating today, it won't happen. I quote again this the same Catholic Encyclopedia: "Though millenarianism had found numerous adherents among the Christians and had been upheld by several ecclesiastical theologians, neither in the post-Apostolic period nor in the course of the second century, does it appear as a universal doctrine of the Church or as part of the Apostolic tradition. The primitive Apostolic symbol mentions indeed the resurrection of the body and the return of Christ to judge the living and the dead, but it says not a word of the millennium". I should add that no suspicion of heresy can attach to my opinion that a millennium can be affirmed in the spiritual sense, as I have interpreted it.

I have given due notice of the figurative language of the Apocalypse. But to interpret this language as though it were not

meant to apply to particular events is surely to make of it merely a poetic exercise. I do not mean to say that there are secret, exotic "keys" that reveal the meaning of St. John's Apocalypse, but only that this meaning will not be clear to those who are not attuned to John's mode of expression. Nor will it be clear to those whose vision is blurred by absurd preconceptions, for there is nothing illogical or absurd in the Apocalypse. And those who approach this subject with a materialist habit of mind will certainly go far astray.

Both those who look for hidden or exotic meanings in the Apocalypse and those who look for external signs and wonders will go astray. Antichrist will not advertise himself in neon lights but will go unrecognized even by most Catholics, because of their spiritual blindness. As Fr. Coleridge put it in a passage quoted in my Letter No. 4: "If we may so use the Divine words, he will come unto his own, and his own will gladly receive him."

I'm sure the reader will recall the prophecy of St. John: "the sun will be darkened and the moon will not shed her light and the stars will fall from heaven." The stars, bishops, will fall as the sun is darkened. How can this be? It happens when bishops weak in the Faith, through the Cardinals, elect one of the worst of their number.

On pages 212-213 Book One Fr. Kramer has this:

"The obscuration of the sun and sky betokens the darkening of the authority of the Church, lowering men's respect for her and showing her less divine or no longer divine at all. It signifies the success of the errors or heresies to such a degree as to bring darkness to men's minds. The infection of the air is a moral and spiritual not a physical one and denotes the errors and immorality which the angel turns loose." (In apocalyptic language "angel" need not mean heavenly spirit in the usual sense. And surely this moral infection is figurative of the much discussed "three days darkness", days in the symbolic apocalyptic sense, now upon us.)

Does not this sentence of Fr. Kramer's about "the darkening of the authority of the Church, lowering men's respect for her and showing her less divine or no longer divine at all", strike the reader as most timely? Commenting on the November 1974 Bishops' Synod at Rome in my Letter No. 4, I wrote: "This year, 1975, has been designated a Holy Year by Pope Paul.

Obviously a new phase of deviltry is afoot. . . " What I had in mind was a probable increase in action designed to generally smear and discredit the Church, as is happening now with increasing frequency, especially through the public display of a satanic and absurd pentecostalism. The affair of May at St. Peter's in which Paul VI acted the clown is only one of the many I could mention. I'm sure most readers could make up a bigger and worse list than I am able to do. More from Fr. Kramer.

"Wormwood (from St. John) symbolizes perverting the sources of grace and spiritual life into poison and bitterness. . . Wormwood will be the spiritual refreshment of all bishops and priests who mislead the people by false standards and practice injustice against zealous and faithful pastors. . . Selfish ambition and advancement in the Church for earthly gain is the object of their labors. This fallen star changes the sources of spiritual life into 'wormwood', into sources of spiritual disobedience, pride and ambition."

Babylon and The Beast

In "**The Book of Destiny**", Book 2, pages 146-147, Fr. Kramer writes as follows concerning the Apocalyptic Beast: "This chapter can be explained reasonably only if the beast is considered under a twofold aspect, as the Antichrist himself and as his empire. This verse avers that it was, and is not yet and shall be. Those who hold that the beast was merely the Roman empire are sadly illogical, for this was in existence while St. John received his revelations."

Fr. Wm. Heidt, O.S.B., "**The Book of the Apocalypse**", writes of the beast on page 81: "Suffice here to identify 'the beast' as antichrist, the conglomerate of evil forces welling up from hell and finding human expression in political power antagonistic to the Church of God."

And Fr. Heidt writes of the expression, "which was and is not, and is about to come up out of the abyss", that few passages are less well understood today. I think recent developments should make this particular expression better understood than ever it might have been. St. John had followed up with: "And the inhabitants of the earth. . . will wonder when they see the beast which was, and is not. And here is the meaning for him who has wisdom."

Thus we have here, in two scholarly books, a lack of understanding on important points, which St. John emphasized with, "And here is the meaning for him who has wisdom."

I venture to offer the following explanation: St. John, as mentioned previously, sees Antichrist as a man born in due time, and the beast as "coming up from the bottomless abyss". Difficulties disappear if we see in "the beast" those occult world powers which existed long before the time of Christ and which were put down following the birth of Christ, but which have arisen again during the past few centuries. This is the secret world power which undermines legitimate governments for its own evil purposes. Finally, this power achieves its ultimate corrupting purpose by capturing the highest spiritual office, the papal chair.

This theory could explain the "it was, and is not and yet shall be" difficulty about the beast. For the power of this occult empire was "submerged" on Christ's coming and during the years in which the Catholic Church kept it in check.

It is wrong to identify governments, even pagan governments, indiscriminately with "the beast", which is the power always working to undermine those sane and orderly societies in which the Church can thrive. Christ himself said to "render unto Caesar the things that are Caesar's". Certainly we are not to suppose that He meant to render unto the Beast the things that are the Beast's, that is, Satan's.

We see today the destruction wrought by this power of evil during the past four centuries -- starting with the great religious revolt of the 16th century, the French Revolution, and the World Wars of this century, and instigating what we call Communism, which is the Talmud in action.

The influence of the Jews shows on Protestantism in that it did away with the Priesthood and the Sacrifice of the Altar, brought about an emphasis on the **Old Testament**, made the preacher the center of Protestant worship, and threw out all statues, paintings, etc., imagery of any kind being hateful to the Jews. This is also the program of the Second Vatican Council and Paul VI.

What is even more indicative of Jewish influence -- that is, Rabbinical influence -- is the new Gnosticism, the so-called ecumenism of Vatican II. The writers of "**The Plot Against the Church**" have the following on Gnosticism, page 266:

"Gnosticism in its purest forms strove to give to Christianity the widest possible meaning, by linking it with the oldest religious doctrines. The learned historical writer, Matter, assures us in connection with the Gnosis, that 'the belief in the divinity has revealed itself in the religious institutions of all nations', leads to the idea of a kind of universal religion, which contains basic materials of all. Many of these concepts we find at present in the secret doctrine of Freemasons and the theosophical societies." The theosophical or "search" thing is very much alive in the writings and 'church' of Paul VI.

In this search Christ is not neglected, that is, the Christ of Theosophy, of Vatican II search and "ecumenical" compromise; the Christ of the Gnostics, a moral teacher, nothing more in the Vatican II "ecumenical" outlook. "Who is Christ?" Paul 6 asks of an audience, and replies in a way which would leave his hearers to suppose that this is a question yet to be studied. These words of mine are based on careful study of the words and works of Paul 6. Then from Pope Pius X the following on the Modernists.

"For the Modernists distinguished very carefully between two kinds of history, and it is to be noted that they oppose the history of the faith to real history precisely as real. Thus we have a double Christ, a real Christ, and a Christ, the one of faith, who never really existed; a Christ who has never lived outside the pious meditations of the believer -- the Christ, for instance, whom we find in the Gospel of St. John, which is pure speculation (so the Modernists say) from beginning to end."

So then the enemies of Christ, those opposed to the Christ of the Holy Gospel, true God and true man, is accepted and often spoken of in pious accents and double-talk by The Antichrist and his evil company. The Antichrist must come professing Christ -- "Come in His name", though hating Him.

I wrote some pages back that there is no hidden or exotic key to St. John's Apocalypse. But a key to this Rabbinical influence is contained in these words of Christ to the Jews:

"The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the

truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies."

Any Catholic who has not before this date become aware of the religious double-talk and watering-down of Catholic doctrine since Vatican II is certainly to be numbered with those who have not eyes to see. The very blind and deaf must be aware of a growing anti-God power in our time, which power enters into their lives in a hundred unexplained ways.

WORDS AND WORKS OF PAUL 6

As Archbishop Montini, the present Pope Paul VI spoke or wrote these and other heresies: "The Church is evolving into a higher form...the Church is seeking self-knowledge...sin is an offense against man before it is an offense against God..." This and more from **Paul VI, Dialogues** by Msgr. John G. Clancy, friend and admirer of Montini.

Pope Paul's New Order of the Mass was promoted by Archbishop Montini in a Pastoral Letter at Milan -- the same which as Pope he said was a "mandate" from Vatican II. This New Order was concocted with Protestant collaborators, and it happens to be almost exactly the old order of worship of the heretic Archbishop Cranmer. As Cardinals Ottaviani and Bacci pointed out, it departs radically from Catholic orthodoxy.

Paul VI enters negotiations concerning the Holy Eucharist and Priesthood with Anglicans, whose orders Pope Leo XIII declared invalid. Many of these Anglicans have been theosophists, which fact has never been denounced by the Anglican bishops in more than fifty years. Paul VI makes an abject speech before the United Nations Assembly, in which he calls that atheistic body "the last hope of mankind". He surrendered there his Papal Ring to U Thant. He sells the Papal Tiara (not his to sell), symbol of the Papal Authority. He wears and occasionally displays the Ephod of Caiaphas of the Jewish high priesthood.

Paul VI kneels with Protestant leaders at Geneva and takes part in 'ecumenical' worship at various places, notoriously at Sydney, Australia. Gives Communion to a prominent Presbyterian woman in South America and gives tacit encouragement to the practice thereafter.

On the date 17 May 1969 Paul VI welcomes Mrs. Hollister, President of the Temple of Understanding, "an occult enterprise of the Illuminati whose aim is the founding of the World Religion," a widely known fact. He refuses the few words from Sister Lucy at Fatima; refuses to see groups of Catholics who come to Rome with their priests, meekly begging permission to have the Latin Mass they have loved and supported all their lives. The worst irreverences in the New Order of Worship are never condemned by Paul VI or his Vatican II bishops, but the most reverent Mass of Tradition is forbidden.

Paul VI permits the notoriously heretical Dutch Catechism and its derivatives, and he approves the "Catechetical Directory" of which the Abbe de Nantes writes that it is composed of equal parts truth and falsehood.

From the high balcony of St. Peters (29 June 1970) Paul VI announces "a new economy of the gospel". In his general audience address of 23 Jan. 1973 he said that "the search and expectation of further revelations are not complete; on the contrary they are still at the beginning." This is heresy that anyone who calls himself Christian will recognize as such. This is the "on going" evolutionist heresy of Vatican II and J. B. Montini, one time Archbishop of Milan, now sitting in the Papal Chair.

Paul VI invites Methodists and Anglicans to perform their rites in the Vatican. He invites Russian state church 'priests' to concelebrate 'mass' on the Tomb of the Apostles. He welcomes hangman Gromyko and other bloody-handed Russians to the Vatican while ignoring Catholics being held and tortured in their concentration camps.

Paul VI issues his *Humanae Vitae* then fails to act against those National Councils of the Bishops who disagreed with it, accepting their disagreements as "satisfactory". Why, in the first place, did the Bishops' Councils feel called upon to pronounce on a papal document which presumably upheld Catholic traditional teaching? Answer: this was an act of collusion between Montini and his collegial chorus. It was not the last such devious operation.

Paul VI carries on that "reforming mania" condemned by Pope St. Pius X in his Encyclical on the Errors of the Modernists. He changes the forms of the sacraments. He rejects Catholic Tradition in the Liturgy by desacralizing it, an act of schism. He refuses to exercise papal authority against heretics, or to

curb abuses, destroys all discipline and says (7 Dec. 1968) "not to expect direct interventions -- dramatic gestures -- from him."

Paul VI makes overtures to multiple murderer Mao Tse-Tung, "on the basis of Roman Catholic recognition that the Thoughts of Chairman Mao Tse-Tung also reflect Christian values." (New York Times, 19 April 1973.)

He directs that the "for all men" mutilation of the Consecration Form must not be used, but he uses it himself.

At his 1969 Christmas 'mass' Paul VI searches in his sermon for "the Man who is necessary, the Man who can save us." Ever the theosophist, Montini preaches "There would be cause for weeping and despair if we were not supported by a wonderful interior force, that of seeking." As Archbishop Montini he had written, "Are you looking for God? You will find him in man." (From Paul VI, Dialogues.) The kernel of Catholic truth, rightly understood, is constantly being distorted by this strange man. The Abbe de Nantes in his *Libellum* analyzes at length the Montini Cult of Man heresies.

Paul VI abolishes Anti-Modernist Oath of Pope St. Pius X, and Profession of the Faith as dogmatically decreed by the Council of Trent, dispensing the Clergy from these.

By easy-to-obtain dispensations he encourages priests to abandon their vocations -- 4000 in 1974, at the rate of about eleven a day. It is estimated that about 6000 left without dispensation. The numbers in religious orders has been reduced by about one-half since Vatican II "Renewal". Vocations to the priesthood and the Religious life are down to a small percentage of their number in pre-Vatican II years.

Paul VI opens the doors to Freemasonry, which the popes of the past two hundred years have condemned as the Catholic Church's mortal enemy. "To fight against the Papacy is a social necessity and constitutes the constant duty of Freemasonry" -- Masonic International Congress held in Brussels 1904, page 132 of the report). Popes John XXIII and Paul VI are highly praised in a foreword to book on Freemasonry by top French Mason Yves Marsaudon.

May 1975, Paul VI takes part in a wierd pentecostal performance in St. Peters; he flings up his arms and cries "Hallelujah".

I COULD GO ON FOR SEVERAL MORE PAGES, BUT THOSE WHO YET RETAIN THEIR CATHOLIC FAITH WILL SEE THE TRUTH BEHIND WHAT I HAVE HEREIN WRITTEN. IT IS INCONCEIVABLE THAT A TRUE POPE COULD EMBARK ON SUCH A PROGRAM AS PAUL 6 CARRIES OUT,

PAUL 6 BEFORE THE U.N.O. ASSEMBLY

October 4, 1965: The photo shows Paul 6 with outstretched arms bounding toward U Thant, he all reserve. They enter the U.N. Meditation room with its pagan black stone altar.

Paul addresses the General Assembly: "Behold the day that we have awaited for centuries."

Who are "we"? -- we who have waited "for centuries"? As a lifelong Catholic I cannot imagine what this "we" is that he means. As to the U.N., it only recently came into existence. Perhaps there are clues, such as the occult symbolism of the U.N. Building, the Masonic character of Paul's address to the Assembly, in those Masonic "amens" -- so mote it be -- which appear twice in his speech, and which the interpreter emphasized both times with a deliberate slight pause.

Paul 6: "I bring to your terrestrial city of Peace the greetings of our spiritual city of peace." Peace, peace, peace, peace. . . this word constantly recurring throughout his speech. A friend recalls Paul's repetition of it -- sixteen times in succession -- seen on television that night; people in the audience were seen to look in puzzlement at each other. "Our mission has been one of peace. Our voyage has no other intention, no other motive. We went as a pilgrim of Peace."

("Do not think that I came to bring peace on earth; I came not to send peace, but the sword." Matt. 10 v. 34).

Paul 6 comes "as a friend to express desire and to get a permission," that of "humbly, lovingly and disinterestedly serving" this assembly "as far as we are competent to do so."

This is a Pope speaking! Before a secularistic body composed largely of atheists, Jews, Communists? Impossible! This is a man in papal attire, J. B. Montini who has stolen into the Chair of Peter. It is he who will throw out all the severe censures of

the Popes against the sect of Freemasonry. It is he who is praised in the Foreword of a book on Freemasonic ecumenism by top French Mason Yves Maursodon.

J. B. Montini expresses his "gratitude and congratulations" in the name of the whole world. "Many thanks to you, glory to you," he says to this secularistic anti-God assembly. This was early in his "pontificate". Subsequent years would yield much more such vomit.

Before leaving New York Paul will be photographed wearing the jewel worn by the Jewish high priest of old. Vatican II articles and later directives of his will lead Catholics into attendance at Jewish synagogues. It has come to this in 1976.

The French priest Abbe Georges de Nantes writes of the U.N. O. "Meditation Hall" through which Paul 6 went with U Thant, that it has for the Jews the significance of a Jewish sanctuary.

To return to the Apocalypse. What is the Great Harlot? Fr. Kramer on page 140 of Book 2 has this: "The condemnation of Great Babylon is so important that it calls for a special treatise . . . A harlot is given to fornication. . . Fornication and adultery in prophetic language means apostasy from the true faith and from God. Hence this great harlot is a city whose apostasy from the true faith is a monstrous thing. This may point to Rome."

This might very well be; who can deny it completely today? Yet I think by the Great Harlot or the Great Babylon is meant the whole modern world, which has welcomed all those pagan vices which characterized the old Babylon. St. John had written, "And he said to me, 'The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues'."

"Woe, woe, the great city, wherein all who had their ships at sea were made rich out of her wealth; For in one hour she has been laid waste!"

"And the sound of harpers and musicians will not be heard in thee anymore, and no craftsman of any craft will be found in thee any more; and the sound of millstone will not be heard in thee any more. . . because thy merchants were the great men of the earth. . ."

As I see it, the destructive drive for world dominion is just that --destructive. Destroy the Christian West and the prosperity that has resulted from Christian discipline and its higher morality --which the modern world has been coasting on -- will no longer be. When all the world becomes a Soviet slave or hippy camp, with no western technical skill to support it, what then? Of what value then will be those multiple-figure world-bank accounts? What then of the Money Power?

I think the would-be Lords of the World have begun to fear somewhat concerning this, and that this fear is behind the Solzhenitsyn affair. When I first heard of Sol's book and noted the widespread publicity it got, and wondered about Sol's free movement from Russia, I knew something had to be wrong. A quick reading of his public speeches confirmed my suspicion that Solzhenitsyn stands within the limits of "This World" orthodoxy, and that his masters had sent him on an errand.

However that may be, the insane drive toward a permanent and official New Babylon will go on. Will it succeed? Speaking of the Beast in a passage preceding the one quoted above, St. John writes, "And there was given to it authority over every tribe and people, and tongue, and nation." But for "an hour" -- that is, a short time. This is in agreement with the natural probable course of developments as I have outlined it. It agrees too with: "For the sake of the elect, those days will be shortened."

The message, then, of the Apocalypse is one of hope and encouragement, of confidence in God in time of tribulation. "Because thou hast kept the word of my patience," that is, steadfast perseverance in trials, as Fr. Heidt interprets it, "I too will keep thee from the hour of trial, which is about to come upon the whole world to try those who dwell upon the earth."

It is mainly on the basis of present knowledge, in the light of Vatican II developments, that I presume to differ on some points with Fr. Kramer. On the whole **"The Book of Destiny"** is most interesting and instructive. It is with regard to the time and character of the Beast and Antichrist that, as I see it, Fr. Kramer goes astray. Also in telling his readers (Book 2, page 87) that, "Not only the 30,000,000 Catholics (they may be 100,000,000 by that time) would refuse adoration of the Beast, but the big majority, even of those who are not friendly to the Catholic Church, would spurn any interference with their liberty". Today we can see how many care about liberty or will

do anything to change the trend toward a new economic and political enslavement.

But then Fr. Kramer adds this wise caution to the foregoing part on the Antichrist: "Still the domination of Antichrist could be initiated as stealthily as the country (the United States) was lured into the first world-war of 1917, against the wishes of the majority."

"Lord of the World" by Mgr. Robert Hugh Benson. A romantic novel about the last days, published first in 1907. Very imaginative and "busy" with goings and comings and much dialogue, it includes a flying machine such as this world has never seen nor will see. I read it years ago, started to re-read it for this review, but it could not hold my attention.

"The Book of the Apocalypse" by Fr. Wm. G. Heidt, O.S.B. A booklet of 128 pages, parts of which I have quoted. Excellent on figurative language; contains explanations of various parts of the Apocalypse but fails, as I have noted, to relate to particular events. Published by the Liturgical Press (copyright from 1952), Collegeville, Minn.

"The End of the Present World" by Fr. Arminjon, 1881; my copy 1968 from Martin Research, Box 262, Oak Lawn, Ill. 60450. I decided to comment briefly on this booklet because it is said to have had much influence on St. Therese as a child. Too much significance can be attached to that fact, if it be true. Reading through this booklet I made some notes, a few of which I reproduce here:

Page 23: Two opinions. No. 2 not compelling, that the Gospel will be thoroughly preached everywhere. It is enough, as in the case of the Jews at the time of Christ, that nations and races through their representatives who share the qualities and defects of their people, reject the Gospel, as in Africa, China, etc. The Vatican has announced an end to conversions -- the Gospel has been preached. A definite sign, no guesswork. "The perpetual Sacrifice" is being taken away, a New Order of Worship having been imposed.

Even if the Gospel were in the future preached to all the living, the fact would remain that billions of men, women and children have lived and died without seeing a priest. So much for the notion that God might seem bound by His own providence to reach all men directly through His Church. "You

are the salt of the earth," our Lord told His followers, indicating that their number would be limited but vital in the plan of Salvation.

Page 25: "Extend your compass... These texts are exact and official, and from their testimony it clearly follows that an era will come when all heresies and all schisms will be destroyed, and when the true religion will be unanimously known and practiced in every place where the sun shines." Nonsense. This would mean that human nature must be utterly changed, which will never happen. "Extend your compass" is an admonition, not implying success. On the contrary: "When the Son of Man returns, think you that He will find faith upon the earth?"

Page 27: "The Church will triumph --so we ought not to lose courage." Are we then to have courage only on condition of triumph? It is those who are facing defeat in this world who need courage.

Page 43: "And just as Christ had for His mother a spotless virgin, so can we conclude by analogy and induction that his declared adversary will be born of an impure union..." If this happens it will be a kind of analogy. It has nothing to do with induction; it is not a requirement. But if Antichrist be born of an impure union it might not be known at the time, as Christ's birth in Bethlehem of a virgin was hidden from the world.

Page 47: "He will abolish all feasts and Sunday rest" -- being done.

Page 48: "He will do away with the Cross and every religious sign" --being done.

Pages 49-50: Good description of our time -- "No place to hide, as formerly".

Page 67: St. Augustine -- "all infidels, heretics, sectarians, depraved," etc. to join with Antichrist. This convergence, even its symbolism, is every where evident today, to those who "seeing, understand".

Page 70: "And it was given to him to make war with the saints, and to overcome them." This would apply most aptly to the works of a false pope, or one false to his office, a usurper of the papal chair. As shown by events, this opinion accords with the realistic, true way of interpreting the prophecies. We should not wait for outward signs and wonders.

Page 71: "Antichrist...will persecute with the same severity the Jews, the Schismatics, Heretics, Deists..." Why? This contradicts that teaching of St. Augustine quoted on page 67, that all infidels, heretics, etc. will join with Antichrist, which teaching is in accord with what Christ himself taught, that "He who is not with Me is against Me; who gathers not with Me scatters."

"All men will be adorers of God..." Not unless human nature changes, which it won't. God forces no one. Always there will be the testing and failing.

It would seem that but few students of prophecy look at the facts of life as they actually are --the human condition. Most are inclined to get carried away by the highly colored symbolic language of the Apocalypse. The greatest of the events foretold by the Prophets were fulfilled obscurely; example, the Incarnation in a cave at Bethlehem. Even the Resurrection was so inconspicuous that one of the Apostles doubted it until he could get direct, positive proof.

Post-Vatican II "Seers"

What about the so-called seers of our day? Nearly all women of middle age; the less said of them the better. Their endless gabbliness, banalities, general nonsense and the "get behind Paul VI" messages are self-revealing. I have at hand script from Bayside, New York, regularly featured in a publication absurdly named "Michael Fighting". Supposedly alternate recordings of speech from the Mother of God and Veronica, a middle-aged woman, I can detect no difference in the quality, cadences, bad grammar and mannerisms in the two sets of speeches. I would suggest to Veronica that it would be better not to have the Mother of God saying "Nooo!" That is definitely a Veronica-ism -- Oooh! Oooh! Oooh! In the Jan-Feb-Mar. 1975 report of a scheduled vision, we read: "Veronica sings in imitation of the angels: 'ooooo'." Well...! Just below, in the same issue appears this curious item: "I was honored by the Father in your years of twelve" --whatever that may mean, allegedly coming from the Mother of God. And the "Ball of Redemption"... "at this moment of earth time."??

Here's a bit of late news: "The plan for the arrival of Demon 6 is in motion." And this Edgar Cayce-ism: "The numbers counted, My Child, to be saved will be in the few." Still supposed to be the Mother of God speaking, here's another:

"There is no life, as you know it, of human being, or otherwise, upon another planet." And this curiosity: "After all, My Child, at the general judgement if you are running around, let us say, in more than one body..." Think of it...! To end on a happy, happy note from Veronica herself: "Now our Lady is smiling. Oooh!" Yes, indeed. Let us all smile together, and sing like the angels sing --oooh, ooooo, ooh, oo-ah.

The foregoing pages were made up mainly of extractions from my Letters 4 and 7. The following paragraphs are from an introductory four pages which I called the "Latter Days Papers".

The devil is a liar by his very nature. One of the greatest of his deceits was his arousing in the Jews an expectation of a worldly Messiah who would give them dominance of the nations. This expectation the Jews have held tenaciously; it is most active today.

The religious and political leaders of Israel at the time of Christ, the Scribes and Pharisees, looked for spectacular manifestations to accompany and give proof of the arrival of the Messiah. In "A Catholic Commentary on Holy Scripture", in his exposition of the Gospel of St. Mark, the Rev. John A. O'Flynn, New Testament Professor at Maynooth and Lecturer in Biblical Theology, University College, Dublin, illustrates in part, as follows, "In asking for a sign from heaven the Pharisees had in mind some striking manifestation like the Manna, Ex. 16:12, or the fire which fell from heaven, 3 Kg. 18:22. Such a sign, because of its unquestionable divine origin, would provide a dramatic confirmation of Christ's claims. It was commonly believed that the coming of the Messiah would be accompanied by some outstanding sign of this kind." So writes Fr. Flynn. We find this same error of looking for the spectacular in the writings of nearly all who look for the coming of The Antichrist.

A second error is to concentrate on St. John's Apocalypse, trying to identify for certain the several beasts, the false prophet, the two witnesses in some way easily recognized, failing to understand the highly symbolic language of apocalypse. This is the main error of those I call apocalyptic fantasy writers. Quite surely, and whether they know it or not, much of their material comes indirectly from the many false Gnostic apocalypses of the first centuries after Christ.

A third error is in not basing time-and-event interpretations mainly on the plain words prophecies of St. John and St. Paul. Underlying this whole process of error is the Jew habit of reading the prophecies in a carnal sense, rather than in the Christian spiritual sense.

Another general error consists in a failure to see the broad-scale time-and-space events pattern, the gradual rise of Christian civilization into the high Middle Ages, followed by a decline increasingly marked by the activities of enemies outside the Church, in late years these enemies infiltrating the highest levels within the Church, as Pope Pius X warned the bishops in his time.

For a prophecy to fit it must be seen to fit aptly. Those who do not read the scriptural prophecies with the spiritual sense mainly in mind, will not be able to quite certainly identify the many important signs. That an item of prophecy could seem to apply, but not apply quite perfectly, exclusive of all others, makes it of no value. And while all the parts need not be explained, the main parts used must not in any way conflict with other parts that fit the general pattern, or with actual events.

Most popular writings that I have read on the Latter Days are of the pick-and-choose kind. A prime example of this are the numerous, quite wild interpretations of the numeral 666, by which St. John identifies the Antichrist. More on this in the following pages.

An example of not too much concern about certain details is my quoting, in the first section of these combined "Letters", Fr. Coleridge concerning the "obstacle" which St. Paul saw holding back the powers of evil, the Son of Perdition, in his time. Following the early Fathers, Coleridge takes this to mean the obstacle of good natural law governments. Fr. Prat in his "Theology of St. Paul" thinks this obstacle is St. Michael the Archangel. I had cited - had anticipated - Fr. Prat in this, in my Latter days section. It could very well be that, as events seem to indicate, both interpretations are correct - that they go together, that St. Michael the powerful protector of the Church is also protector of good Christian, even good pagan natural law, governments. The old pagans were not atheists, God-hating men, intent on all manner of disorders and corruption as are those we see everywhere today. No man can predict the day or the hour, but the sign of a general revolt is one that St. Paul gives in plain words. As I have mentioned time and again, the

revolution in the world and in the Church are the same. Certainly St. Michael can be regarded as the Great Opponent of Revolt in all its manifestations, even as he opposed the great instigator of all revolts, Lucifer, in the beginning.

The Scriptural predictions of the Latter Days held no interest for me until recently. It was only under the necessity of doctrinally explaining the Strange New Church of Vatican II, with its pope unlike any other who has ever lived, that I felt the need to look into Gospel accounts.

I have frequently emphasized the First Vatican Council's precise definition of circumscribed infallibility, so needed in our time. But of course there is much to be said in support of the general belief that a pope will not mislead us doctrinally in any way. Nothing in the regular course of Catholic theology, or in the history of the popes, gives much support to the idea that a pope might institute a total destructive reform, such as we see today. Only in Holy Scripture can the answers to this extraordinary state of the papal office be found - in the prediction of a great apostasy and general spiritual blindness, in the expectation of a general revolt, and in the coming of one called The Antichrist, who will, according to St. Paul, be revealed as The Son of Perdition.

How will this Son of Perdition be revealed? He will reveal himself to those who have eyes to see. His works will be manifest to those who, as St. Paul writes, have sufficient love for the truth.

Continuing the general trend of my remarks I turn to ESCHATOLOGY or "The Catholic Doctrine of the Last Things, A Dogmatic Treatise" by Msgr. Joseph Pohle, Ph.D., D.D., published by B. Herder Book Co., 1918, page 109: "THE GREAT APOSTASY AND ANTICHRIST. -- The 'great apostasy', i.e. a tremendous defection among the faithful, is described partly as the cause and partly as an effect of the appearance of Antichrist. Both events are to be reckoned among the signs that are to precede the Last Judgement, because it is certain that either before or after the conversion of nations and of the Jewish race there will be a great revolt, led by Antichrist, which will reduce the number of the faithful."

(It is impossible not to be aware of a tremendous defection among the faithful since Vatican II, partly as a result of the weakening of the faith by that modernism Pope Pius X warned

against, making a great leap 'forward' over the whole world since the man Montini was seated in the papal chair. That some traditionalist Catholics who speak of a present remnant are still waiting for a further Antichrist revolt is difficult to understand.)

"CHILIASM IN ITS TWO FORMS -- There are two forms of Chiliasm or Millenarianism. The exaggerated form is heretical, while the more moderate form is simply erroneous.

The heretical form of Chiliasm may be traced partly to the Jewish expectation of a temporal Messiah and partly to the apocryphal writings of the Old Testament, which abound in fables. The Chiliasts of this school conceived the millenium as a period of unbridled sensual indulgence. This error in a somewhat more respectable form, still persists. . . Moderate Chiliasm had a number of adherents among Patristic writers, notably Papais, Justin Martyr, Irenaeus. . . A third, still more moderate group of Millenarianists, which is not yet extinct, contents itself with asserting that an era of universal peace and tranquility will precede the second coming of Christ, to be suddenly interrupted by the great apostasy and the forerunners of Antichrist.

"Despite appearances to the contrary, Chiliasm has no foundation in Tradition. . . St. Justin Martyr and St. Irenaeus, the only two remaining witnesses who are absolutely trustworthy, did not inculcate Chiliasm as an article of the Faith, but merely proposed it as a personal opinion."

In connection with this question of an earthly millenium I have several times quoted Fathers Denis Fahey and Hilarin Felder on the Jews and their demand for a kingdom of this world, one of earthly prosperity, and the Jews rejection of Christ because He did not fit their expectations of an earthly messiah, a powerful ruler.

There exists a Divine Plan for order in the world, the central fact of which is the Incarnation, that the Jews rejected at the time of Christ and still reject. It is the great merit of Fr. Fahey that he saw this most clearly, with all its consequences, not only with regard to eternal life but as the ferment -- this rejection of Christ -- underlying most of the world's disorders, a fact the

Jews have been at pains to hide from the generality of Gentiles. The directors of naturalistic societies, whatever their intentions, fall in with this Jew program.

It is not in a vague sense that Fr. Fahey, following Pope Leo XIII on the constant teaching of the Church, interprets Christ's "He who is not with Me is against Me." He does not see Christ as a benign overseer of all the sects and naturalistic societies standing for good fellowship, a clean atmosphere, the "church of your choice", the Rights of Man, and ever increasing material prosperity.

About the origin of the Rights of Man hypocrisy we can learn from page 67 of "The Mystical Body of Christ," where Fr. Fahey presents the following information:

Karl Marx was the grandson of the Jewish rabbi of Cologne. As a young man, he entered the society, founded by Ganz, Zunz, and Moses Moser, and known as the "Jewish Union for Civilization and Science." The directing idea of this union was that the Jewish nation, and not a member of that nation, was to be the Messiah who should conquer the world and subject all nations to itself. Here is how one of Karl Marx's neo-Messianic correspondents formulated this thesis: --

"The Jewish people taken collectively shall be its own Messiah. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national particularities. Thus shall be established a Universal Republic. . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe, all belonging to the same race and moulded by the same traditional formation, without however forming a separate nationality, shall everywhere become the ruling element without opposition. . . Thus shall the Talmud be realized that when the Messianic epoch will have arrived the Jews shall have control of the nations."

A footnote says that this was taken from "Les Origines Secretes du Bolchevisme", the most complete work on the question. The United Nations with its blue and white flag of Israelite colors is the nucleus of that "Universal Republic". The wealth of the nations is well known to be mainly under Jewish control, as an

international money power. However some divisions among the Jewish leaders, between the Pharisees and the Saducees, pre-existed Christ. Fr. Hilarin Felder, O.M. Cap. in his "Christ and the Critics", vol. 1, writes the following, pages 163 and 165:

"Running parallel with the official Messianic notion of rabbinical theology, and of the great mass of the Jewish people was the eschatological and apocalyptic conception. . .Modern writers on the subject are wont to call the apocalyptic Messianic ideas eschatological because in them everything is concentrated on the last things, on the end of the period of the world and on the succeeding transcendental Messianic world.

The eschatological element is also the only difference between the rabbinical standpoints. The stage manager, the stage itself and the mise en scene are different in both; but fundamentally the same piece is played, whether in one place or another -- namely, that of putting Israel, in a strongly materialistic sense, into a position of national world supremacy. One would not believe it possible, yet it is really so. The Messiah will first subdue all the enemies of God's people and drive the kings from their thrones and kingdoms by the mere breath of his mouth and the sharpness of his forensic judgment. Then he will award to the pious Jews dominion 'over the whole earth, which is under heaven, and they shall reign over all the nations. . .and shall possess the whole earth.' All the Gentiles shall fall down before them, shall render them homage, cry to them for mercy and listen to their every word. . ."

Fr. Felder names Jewish sources for the above. Incidentally the apocalyptic literalists on the Antichrist subject are unwittingly passing on these Jewish notions; for example, "by the mere breath of his mouth and the sharpness of his forensic judgment" . . .and "'The Messiah will first subdue all the enemies of God's people and drive the kings from their thrones. . .'" Thus even some Catholics have been conned into the notion that Antichrist will be a one-man world conquerer, eloquent and demanding homage of his person. The truth is quite otherwise, consisting of guile and secret plotting, secret murders and the fomenting of wars and revolutions. I am not suggesting that all Jews approve of these plotters of international revolution which is principally the work of those

called Zionists among them. However, unhappily for all of us, Jews and Gentiles, the Zionists appear to have enlisted most of the Jews in their support.

FROM MY LETTERS NO. 8 and 9.

During the Vatican II Council a Curia bishop called the assembled bishops "two thousand good-for-nothings who do not believe in the Blessed Trinity or the Mother of God." At the time I thought this bishop was exaggerating, but it is now self-evident that he was not. The Modernist "universal apostacy" foretold by Pope St. Pius X in 1907 is more vile and complete than anyone could have imagined then. More complete also is the spiritual blindness St. Paul foretold as a chief sign of the latter days.

ANTICHRIST: I am convinced that it is theologically necessary that Antichrist be a pope. I agree with a writer in the 1907 Catholic Encyclopedia; "If the Church must suffer like Christ, and if Christ was called Beelzebub the true Church must expect a similar reproach; thus the Papal Antichrist theory becomes an argument in favor of the Roman Church."

Antichrist, the Man of Sin, Son of Perdition, to deserve these titles must hold a unique spiritual office, one in which the greatest possible doctrinal, disciplinary and moral corruption can be accomplished. And to oppose Christ who is all Truth the essential procedure of Antichrist will not be one of force but of deception. This follows from St. Paul's prophecy of a great spiritual blindness in the time of Antichrist and the Great Apostacy. And of that time St. Paul wrote (Thessalonians 1: 5-3), "For when they shall say 'peace and security', even then sudden destruction will come upon them"...Never, surely, has the world heard PEACE shouted so loudly and often, nor so much about security as we hear today. With due respect for possible non-Catholic claimants, I scoff at the notion that anyone other than a pope could be The Antichrist.

It is only a pope false to his office or a usurper of the papal chair who can fully oppose (be against or anti) the true Vicars of Christ and Christ the invisible Head of the Church. This Son of Perdition must be in a position to do the maximum amount of damage to faith and morals, and do so deceitfully by saying one thing and doing, permitting or encouraging the opposite. Following his mentor, Lucifer, he will appear as an angel of

light. So is Antichrist yet to come? All that remains for a successor of Paul VI to do is to topple over what Paul has undermined. From Vatican Radio, summer of the Holy Year:

He's a man. He's just a man.
I've had so many and in so many ways.
He's just one more.

There is no need to guess about the Great Concelebrated Apostacy. All the world's resident bishops appear to be with it. They have done away with the Mass, putting in its place a New Order of Worship. There exists a new kind of pope, an amazing spiritual blindness among Catholics, coupled with a spirit of general revolt which St. Paul predicted would mark the latter days. Yet even some who are alive to the foul works of Antichrist will not see him as such, but look for outward signs and wonders -- Gog and Magog, the prince on a white horse, Henoch and Elias in the flesh, and so on (St. Robert Bellarmine teaches the return of Henoch and Elias in the flesh is not an article of the Faith). Pope St. Pius X did not demand such signs. He said in 1903 that there was reason to fear that the Son of Perdition was already born.

A return of Henoch and Elias in the ordinary sense and evident to all as such would certainly be one of those wonders inconsistent with, certainly not necessary to, the correct spiritual interpretation of the Scriptural prophecies. Fr. Heidt, O.S.B. in his *BOOK OF THE APOCALYPSE*, page 48, writes that "Even in an Apocalypse, at least an inspired one, a solid down-to-earth sense of reality must prevail." And, "We must not press extrinsic details; the nature of apocalyptic is to convey basic religious ideas and not to tickle the imagination in humanistic fashion." However that may be, it is sufficient to fix the main events, what is quite certainly identifiable, such as the Great Apostacy which Pope Pius X himself predicted would be a Modernist universal apostacy.

From Father Henry James Coleridge, S.J.:

"There are now at work, in the most influential societies in the world, principles and elements which have only to be strengthened and developed, in order to bring about that state of things and that temper of human society which will, if one may say so, bring on the last day, and which, when the last day is imminent, and when all its

signs have been brought about by God, WILL MAKE MEN GAZE AT THEM WITH STOLID INDIFFERENCE, AND HAVE NO CAPACITY AT ALL FOR READING THEM OR INTERPRETING THEM."

Why is this? Because so many are submerged in materialism, like the Jews at the time of Christ they look for outward signs and wonders, without which they will not believe.

The doctrine of St. Paul which Fr. Coleridge refers to is this: The "day of the Lord" will be preceded by a revolt, and the revelation of the Man of Sin. This man will sit in the temple of God, showing himself as if he were God; he will work signs and lying wonders by the power of Satan; he will seduce those "who received not the love of the truth, that they might be saved." What could possibly be meant by the "temple" but the Catholic Church, more especially St. Peter's and the Vatican.

From a 1907 Catholic Encyclopedia: "...since Antichrist simulates Christ, and the Pope is an image of Christ, Antichrist must have some similarity to the Pope." As I have already given as my opinion, those outside the Church cannot with good reason claim this horrible distinction, which can only be obtained by one in the highest spiritual office.

How can this be? It is men who elect the popes. God's grace and inspiration will not be lacking to the Cardinal Electors. But not even in an election of a pope will God interfere with man's free will, so that a majority of apostate cardinals, helped along by weak compromisers in the conclave, can choose a bad pope, one who might even intend to use the papal chair to destroy the Church. All we can be certain of is that the pope will not teach error solemnly to the whole Church --ex cathedra, that is, from the Chair of Peter.

Would a man of malicious intention thus elected be a true pope? Would his election be valid? In his Bull Cum Apostolatus Officio of Feb. 1559, Pope Paul IV decreed that "Prelates and popes who turn out to have deviated from the Catholic faith before their promotion are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated." I have pointed out elsewhere that questions of internal or external heresy, material or for-

mal, enter into this matter. However that may be, a man of vile intentions not speaking any formal heresy, but yet not intending to act as true pope, could be elected to the papal office. And there he would sit in the Papal Chair, opposed to Christ and his Church, intending to do all possible to destroy the Church. Such a man would be anti-Christ -- against Christ, that is -- in the fullest sense of the word. No other man, however vile and malicious, could be so effectively, "perfectly", against Christ.

Fr. Coleridge in his *THE RETURN OF THE KING* discourses writes that Antichrist will be welcomed by the majority of Catholics, spiritually blinded in the latter days. I think we can go a step farther and say that Antichrist will be elected indirectly by the majority of Catholics, through their own Cardinal Bishops. We should not blame the entire apostacy on a treason of the Clergy, for a celibate Clergy insures that all our priests and bishops are sons of the laity.

But the question remains: would such a man be pope? What true Catholic could presume to put aside the teaching of Pope Paul IV concerning the invalidity of such an election? Yet here is this man we have presented to Christ, so to speak, to act as His Vicar, but who has an opposite intention. By word and deed and by consistently refusing to act Paul VI has made it clear that he had from the first no intention to govern the Church as true Pope. But there he sits, Paul VI, the man modern Catholics have elected to rule them, our Vicar, not Christ's surely. A scholarly priest has written a book *SEDE VACANTE*, The Vacant Chair. I do not think so, but that Rome has become the Seat of the Antichrist.

Consulting a Catholic Encyclopedia I find that Pope Celestine V who died in 1294 was canonized as a saint. From the time of Pope St. Celestine until this date only two other Popes were so canonized -- St. Pius V and St. Pius X. It is chiefly to these two holy popes Paul VI opposes himself and his total reform: to St. Pius V on the Mass, to St. Pius X by his Modernist "reforming mania".

Concerning Prophecy, the primacy of the Scriptural-theological interpretation in a down-to-earth sense cannot be over-emphasized -- especially in this time of numerous crazy "seers". With regard to the Scriptural language Fr. Hilarin Felder, O.M. Cap. in his *CHRIST AND THE CRITICS*, Vol. 1, notes that the disciples of Christ were thoroughly earthly in

their ideas, and he speaks of "the Oriental, who always wants to speak figuratively and can scarcely learn in any other way."

Of most value are the prophecies of St. Paul concerning the Great Apostacy and general spiritual blindness of the latter days. The safest approach is from these two Scripturally-guaranteed-to-be-accurate prophecies; then either fit in the others -- "extrinsic details" -- or leave them aside for the time. It is chiefly the main events that should concern us.

Although speaking of many antichrists already present in his time, St. John the Apostle foresaw a time when opposition to Christ would reach its "perfect imperfection" in one man. St. Paul speaks of this man as the Man of Sin, or Son of Perdition, to arrive in our midst in the latter days. Many true scholars and a far greater number of crackpots have attempted to identify The Antichrist by pinning the title on notorious political and other persecutors and tyrants. Non-Catholic commentators have seen The Antichrist even in saintly popes. St. John, as is well known, identified The Antichrist with the digit 666, the numerical symbol of "perfect imperfection" well known to Biblical and other scholars of semitic and oriental languages. The digit 7 is of course the number of perfection -- the Seven Days of Creation, the Seven Sacraments, and so on; 6 signifying imperfection. Note well that this term "perfect imperfection" is precise and implies a totality, many requirements all of which must be present for fulfillment.

Notice too that to have a definite, useful meaning, one that could be understood in any age, the description or symbolic identification of The Antichrist MUST be precise, because of the multitude of powerfully evil men that might fall, in the long course of history, under a non-precise identifier. And so it has been that attempts to fix the Antichrist title on some of the great tyrants, wholesale murderers, or on others outstanding for their personal or official vices, were bound to fail -- for such men differ only in degrees of malice which, in any case, cannot be accurately judged by other men.

The "perfect imperfection" St. John foresaw in one man had to be unique -- it could not be possible to all men, not even the most powerful of tyrants and libertines. It had to be unique in the sense of incarnating in one man the maximum possible evil, only possible in the highest sphere. To be "perfect", total and affecting the whole world this "perfect imperfection" presupposes a man in the highest spiritual office. To put the matter

plainly to the reader's Catholic common sense: Can you imagine any man, in any office, who could equal the spiritual and moral influence for evil possible to a pope of destructive intent, having behind him the evil powers of this world? To put it another way: Could all the powers of this world together -- if they could act together, which they can't -- possibly do all the evil a single pope could do, given an immanent apostasy the seeds of which have long been sown?

And this "perfect imperfection" must also be essentially one of deceit, not of force as would be the necessary main-strength of a secular evil power. Not of course that force may not be used at all, but the undermining of all resistance requires this corrupting influence on the Catholic body, as our ancient enemies in their secret lodges have truly written.

"Give us just the little finger of the Pope...", as they put it in their *Alta Vendita* Permanent Instruction, quoted by Msgr. Dillon and others, and quite well known in Europe to be the necessary prelude to their total takeover of what we once called Christendom; of late, simply "the West".

To perfectly incarnate evil this Man of Sin must be in perfect accord with Satan's own essential evil, which is primarily that of deceit -- a "liar and murderer from the beginning", who when lying "speaks from his very nature". Yes, and there is the force -- murder -- which is well known to have played its part in all the conspiracies and revolutions designed to dethrone Christ on this earth. But as our Lord has told us, "Fear not him who can kill the body, but him who can kill the soul." It is of course not necessary that the top men engage directly in these physical murders -- Satan himself does not do so. On the contrary he shows himself as an angel of light and proposes "reasonable" reforms, a better world for all.

One additional, indispensable requirement remains to fulfill that "perfect imperfection" of The Antichrist: the evil of a total official denial of Christ by one elected to act as Christ's own representative on earth -- here is the ultimate in treason, in itself the most evil act a man can perform. The denial of Christ by any other man, or in any other way, falls far short of that "perfection" in evil St. John foresaw in him whom he identified by the symbol 666, The Antichrist. Such an act of treason is personal and official, possible only to one elected to be Christ's own Vicar, but who does the work of Satan instead. No pope in history has ever remotely approached this Great Betrayal.

There has never been anything like the total revolution of Vatican II and J.B. Montini. Even our enemies --those secret expert liars and corrupters of Europe who know the score -- admit that the most immoral of the Popes defended the Faith. Nor did the Antipopes ever tamper with doctrine or practice. As to those weak popes already mentioned, they were far from intending, much less attempting, general destruction.

Just as we could not fix a charge of perfection in base evil on one or another of the great tyrants or persecutors, partly because these could not be distinguished by DEGREES of guilt, so likewise would it be in the case of two popes destructive of the Church. Therefore St. John's prophecy of The Antichrist -- singular -- is fulfilled in J. B. Montini.

Recently my attention was attracted in a shop to a book entitled "How To Recognize The Antichrist". Opened at random it gave information that everyone would be able to recognize Antichrist by his two little horns and funny eyes, and that the Bible is very definite about this, then followed several Scriptural quotations. This book can be bought for \$2.45, between nice red covers. Ridiculous? Of course. But where are Catholics to draw the line in straying from the basically spiritual meanings of the Scriptural prophecies?

Objecting to my opinion that The Antichrist is presently with us, one says that the lame prince on the white horse is not yet in sight. Yet others are looking for Enoch and Elias as the Two Witnesses. Another looks for Armagedon which, correctly interpreted as the last great spiritual combat, escapes his eyes. Much has been made of the fact of scattered localities and various times of many private prophecies which are in agreement with each other. But what we ought to look for is agreement of prophecies with actual events.

It is quite natural that the highly colorful figurative language of the Apocalypse would serve as a rich mine of ideas for local 'prophets' in many places and times. Thus "he that sits upon the white horse," a figure of Christ, becomes the lame prince in a battle to come in Westphalia; the darkening of the sun and moon a three days darkness, etc. There may well be a last physical combat, a physical Armagedon, and possibly three days of darkness from atomic fall-out. But that is not the

primary sense of the Scriptural prophecies. Surely those who persist in demanding physical signs and wonders, like the Jews of old, will be numbered among those victims of the great spiritual blindness St. Paul foretold. Pope St. Pius X, who in 1903 thought that the Son of Perdition had already arrived on earth, did not demand such signs. J. B. Montini was six years old at the time.

St. John in speaking of many antichrists in his time, was speaking with theological precision based on Christ's own words. We may be sure he employed the same theological exactness when he wrote of the one he called "The Antichrist". With poetic brevity, yet scientific exactitude, St. John hides his meaning from the eyes of the spiritually blind.

It has been objected that I have put too much emphasis on Montini's part in the Apostacy. I don't think that as Catholics we can over-emphasize the power for good or evil that resides in the man who sits in the Papal Chair -- our greatest enemies have acknowledged this. And regardless of the powerful directing forces with or behind the man in the Chair, it is the Papal Office which carries the main potential, not the natural man, not the directing forces. Thus can be discounted the notion that Antichrist must be a mature and powerful young man, of about 33 years of age, as some think. It is mainly required that Antichrist be mature in evil ways, especially in the art of deceit, which, of all the arts, commonly reaches "perfection" only in those of advanced age.

Again I remind readers that the language of Apocalypse is figurative and the numbers symbolic. This includes the often mentioned $3\frac{1}{2}$ years or $\frac{1}{2}$ of 7; 1260 days, roughly $3\frac{1}{2}$ years, 42 months, etc. an hour a short time, 1000 years a total length of time, 144,000 a great multitude, and so on. On the other hand St. Paul speaks plainly of a great apostacy and spiritual blindness. Those of us who have tried to call the attention of many to self-evident facts of present apostacy, only to be met with stubborn refusal to see in most cases, will not be in doubt about the spiritual blindness St. Paul foretold.

I am not unaware that there may be solid objections to my thesis thus far, and so I bring in here as expert witnesses against me one who writes in Donald Atwater's "A Catholic Dictionary"; and Fr. George Hayward Joyce, S.J., writing in the old Catholic Encyclopedia on the Church's indefectibility and Christ's promise that the "gates of hell" will not prevail.

The phrase "gates of hell" needs some explanation. According to a scholarly article at hand, "gates in Hebrew is often used of the fortified city itself (Gen. 22:17; 24:60; Is. 14:31, etc.). 'Hell' (Hades) the dwelling place of demons (four times in this sense in the Apocalypse; Lk. 16:23) is not merely 'death' (an idea which would confuse the warlike image) but the activity of the forces hostile to the cause of Good."

How to interpret Christ's promise that the gates of hell will not prevail against the Church, even to the end of time? The Catholic who has not wondered about that doctrine today is spiritually or intellectually asleep or dead.

The promise that the gates of hell will not prevail is theologically expressed by the word "indefectibility" -- "that quality of unfailingness in the Church, her constitution and ministration, promised by Jesus Christ in the words 'Behold, I am with you all days, even to the consummation of the world'. Her indefectibility is seen externally by her triumph over the most terrible trials and dangers and her abounding life and health after nineteen hundred years of history; internally it has preserved her supernatural life and channels of grace through all the dangerous possibilities arising from human indifference, carelessness and ill-will. This special providence of God is called *assistentia*; we are aware of it both by faith and sight, but the manner in which it works is a matter of speculation." This from "A Catholic Dictionary", editor Donald Attwater.

Yes, a matter of speculation, especially with regard to that age of the Church generally called the Latter Days. The reality of the post-Vatican II Church does not confirm the generally held expectation of an unbroken line of papal defenders of the Faith until the End. But let us have another opinion of the kind which appears to uphold this idea of an unbroken line of orthodox popes and available true sacraments, from a long article on the Church in the 1907 Catholic Encyclopedia which reads as follows -- all boldface emphasis by the present writer; the opinion of Father Joyce:

INDEFECTIBILITY OF THE CHURCH -- Among the prerogatives conferred on His Church by Christ is the gift of indefectibility. By this term is signified, not merely that the Church will persist to the end of time, but further, **that it will preserve unimpaired its essential characteristics.** The Church can never undergo any constitutional change which will make it, as a social

organism, something different from what it was originally. It can never become corrupt in faith or morals; **nor can it ever lose the Apostolic hierarchy, or the sacraments through which Christ communicates grace to men.** The gift of indefectibility is expressly promised to the Church by Christ, in the words in which He declares that the gates of hell shall not prevail against it. It is manifest that, could the storms which the Church encounters so shake it as to alter its essential characteristics and make it other than Christ intended it to be, the gates of hell, i.e. the powers of evil, would have prevailed. It is clear, too, that **could the Church suffer substantial change, it would no longer be an instrument capable of accomplishing the work for which God called it into being.** He established it that it might be to all men the school of holiness. This it would cease to be if ever it could set up a false and corrupt moral standard. He established it that it might proclaim revelation to the world, and charged it to warn all men that unless they accepted that message they would perish everlastingly. **Could the Church in defining the truths of revelation err in the smallest point, such a charge would be impossible.** No body could enforce under such a penalty the acceptance of what might be erroneous. By the hierarchy and the sacraments, Christ, further, made the Church depositary of the graces of the Passion. Were it to lose either of these, it could no longer dispense to men the treasures of grace." End of excerpt from the old Catholic Encyclopedia, article on the Church by Fr. George Hayward Joyce, S.J.

Few Catholics have thought to question the complete correctness of this line of thinking in its most consoling sense. However great the Great Apostacy (if we thought of it at all) might be, nearly all Catholics, I'm sure, visualized the Holy Pope and his mostly faithful bishops and priests standing firm at all times against the forces of evil. This is the theme of at least one well known book by a Catholic priest on the Latter Days. Not a single writer or theologian that I have ever heard of, has imagined the frightful near-total apostacy and insanity of today. We see the signs of this insanity and apostacy in both "Catholic" and secular publications, in catechisms and other manuals of instruction, in parish churches, and in the enactments of pope and bishops. The latest works by the Hierarchy are their new Rite of Penance, their condoning of divorce, and from the Vatican "annulments" by the bushel, so that we must

certainly doubt the truth of several assumptions in Fr. Joyce's optimistic opinion about the meaning of indefectibility.

Since Vatican II, has the Catholic Church "preserved its essential characteristics"? -- as Fr. Joyce wrote that it would do until the end of time. Has it lost the Apostolic hierarchy, or the sacraments through which Christ communicates grace to men? Has it suffered substantial change? The Vatican announced a few years ago the end of conversions, which accords with the "ecumenical" program of Vatican II and Paul 6. The Catholic hierarchy thus no longer proclaims to men the message that they might "perish everlastingly", as Fr. Joyce expressed it, but preaches a gospel of service to this world. Has the Church erred "in defining the truths of revelation"? There are many Catholics today who will answer "yes" to all these questions. Who can blame the weaker members? Certainly not the mod Clergy. The spectacle of our updated clergy and their antics is bad enough; perhaps even more discouraging to informed Catholics is the silence and compromise of those priests who at least appear to be their old respectable selves. With regard to the sacraments, which Fr. Joyce sees as permanent and effective, the bishops are now in the last stage of phasing out the Sacrament of Penance. All the others have been tampered with, so as to distort and make ambiguous their once-Catholic signification.

In September 1969, Cardinal Ottaviani, then head of the Holy Office, sent a Study of the New Order of the Mass (Novus Ordo) to Paul 6, copies of which were circulated in all countries. This Study was made by Cardinals Ottaviani and Bacci and other Roman theologians, a point-by-point statement on Pope Paul's "New Mass". I give here only a few summary excerpts:

In this Novus Ordo "the real presence of Christ is never alluded to and belief in it is implicitly repudiated. . . The position of priest and people is falsified and the Celebrant appears as nothing more than a Protestant minister, while the true nature of the Church is intolerably misrepresented. . . The Novus Ordo teems with insinuations or manifest errors against the purity of the Catholic religion and dismantles all defenses of the Faith." In this critique sent to Paul 6 there are about three times the amount of typespace as will be contained in my Letters, pointing out the various departures from the Catholic theology of the Mass in Pope Paul's Novus Ordo. The whole is summed up in these words: "It is evident that the Novus Ordo has no intention of presenting the faith as taught by the Council of Trent, to

started right I shall quote from St. Thomas Aquinas on "The Signs That Will Precede The Judgement," with which matter we are here concerned.

St. Thomas poses the question "Whether any signs will precede the Lord's coming to judgement?" Following his usual procedure he then proposes several objections. Against these objections he quotes St. Luke XXI.25: "There shall be signs in the sun, and in the moon, and in the stars." And St. Thomas gives fifteen signs mentioned by St. Jerome, such as, the rising of the seas, great earthquakes, hills and mountains and buildings reduced to dust, and so on. St. Thomas then follows his usual formula:

"I answer that, when Christ shall come to judge He will appear in the form of glory, on account of the authority becoming a judge. Now it pertains to the dignity of judicial power to have certain signs that induce people to reverence and subjection; and consequently many signs will precede the advent of Christ when he shall come to judgement, in order that the hearts of men be brought to subjection to the coming judge, and be prepared for judgement, being forewarned by those signs."

Thus far speaks St. Thomas, then:

"But it is not easy to know what these signs may be: for the signs of which we read in the gospels, as St. Augustine says, writing to Hesychius about the end of the world, refer not only to Christ's coming to judgement, but also to the sack of Jerusalem, and to the coming of Christ in ceaselessly visiting His Church. So that, perhaps, if we consider them carefully, we shall find that none of them refers to the coming advent, as he remarks: Because these signs that are mentioned in the gospels, such as wars, fears, and so forth, have been from the beginning of the human race: unless perhaps we say that at that time they will be more prevalent: although it is uncertain in what degree this increase will foretell the imminence of the advent. The signs mentioned by Jerome are not asserted by him; he merely says that he found them written in the annals of the Hebrews: and, indeed, they contain very little likelihood."

In his reply to Objection 1, St. Thomas says this:

"According to Augustine, towards the end of the world there will be a general persecution of the good by the wicked: so that at the same time some will fear, namely the good, and some will be secure, namely the wicked. The words: 'When they shall say: Peace and security', refer to the wicked, who will pay little heed to the signs of the coming judgement: while the words of Luke XXI.26, 'men withering away,' etc. should be referred to the good.

"We may also reply that all these signs that will happen about the time of the judgement are reckoned to occur within the time occupied by the judgement, so that the judgement day contains them all. Wherefore although men be terrified by the signs appearing about the judgement day, yet before these signs begin to appear the wicked will think themselves to be in peace and security, after the death of Antichrist and before the coming of Christ, seeing that the world is not at once destroyed, as they thought hitherto."

In answer to the question, "Whether towards the Time of the Judgement the Sun and Moon will be Darkened in Very Truth?" St. Thomas answers that:

"If we speak of the sun and moon in respect of the very moment of Christ's coming, it is not credible that they will be bereft of their light, since when Christ comes and the saints rise again the whole world will be renewed, as we shall state further on (Q.74). If, however, we speak of them in respect of the time immediately preceding the judgement, it is possible that by the Divine power the sun, moon, and other luminaries of the heavens will be darkened, either at various times or all together, in order to inspire men with fear."

So much for physical signs according to St. Thomas Aquinas.

Perhaps the greatest of modern Biblical scholars is Pere Garrigou-Lagrange, who wrote of Pere Prat's (S.J.) life of Christ as "the best life of Christ in existence." In his Vol. 2, page 241, "The End of the World", Fr. Prat has the following:

"The cosmic commotions which will precede or accompany the Parousia -- the shaking of the world, the darkening of the sun and moon and the falling of the stars, the sound of the trumpet, the shock of the onlookers -- are, in great part, borrowed from the theophanies of the Old Testament. In what measure and in what way will these traditional images be verified on the last day? If we flattered ourselves that we knew, the diversity of opinions expressed on the subject since the time of the Fathers should make us pause to reflect. There is no agreement at all. They do not even agree about the 'sign of the Son of Man,' which, however, seems to us to designate unequivocally the Cross of Christ."

We see from the foregoing what was the mind of St. Thomas and the uncertainty which existed in the minds of the early Fathers of the Church, as seen by one of the greatest modern Biblical exegetes, with respect to the physical signs and wonders of the Latter Days. Yet writers of popular books on this subject do not hesitate to pass on hundreds of physical signs and wonders as if they were Gospel truth.

(The Bayside person had a comet hitting the earth some time ago; it didn't but that hasn't reduced her following at all. But it is not with the real wierdos that I am concerned. They will always be around, and there will always be people to listen to them.)

In his Question 8 of the Summa St. Thomas inquires (8th article) "Whether Antichrist be called the Head of all the Wicked?" Passing over for lack of space the instructive objections, I give here St. Thomas' answer:

"As was said above (A.1), in the head are found three things: order, perfection, and the power of influencing. But as regards the order of the body, Antichrist is not said to be the head of the wicked as if his sin had preceded, as the sin of the devil preceded. So likewise he is not called the head of the wicked from the power of influencing, although he will pervert some in his day by exterior persuasion. . . It remains to be said that he is head of all the wicked by reason of the perfection of his wickedness. Hence, on Thess. ii, 4, 'Showing himself as if he were God,' a gloss says: 'As in Christ dwelt the

fulness of the Godhead, so in Antichrist the fulness of all wickedness' . . . the devil infuses his wickedness more copiously into him than into all the others."

Perhaps the thought expressed here becomes clearer, if not complete, in St. Thomas' reply to his Objection 3:

"Antichrist is said to be the head of all the wicked not by a likeness of influence, but by a likeness of perfection. For in him the devil, as it were, brings his wickedness to a head, in the same way that anyone is said to bring his purpose to a head when he executes it."

St. Thomas, then, says that Antichrist "is head of all the wicked by reason of the perfection of his wickedness," and "by a likeness of perfection" in evil. In him the devil "brings his wickedness to a head." Thus Antichrist is the perfection of evil in one man.

As pointed out in my Letters 7, 8, 9, St. John identifies Antichrist by the digit 666, the number of perfect imperfection. It has been objected that St. Augustine wrote of the perfection of the digit 6, but that is a functional perfection. Others have held 6 to be the number of perfection based on the six days God is said to have "worked" to create the world, rather than on the full seven days of a week. But there is general agreement among scholars that seven is the mystical or religious number of perfection, which is constantly repeated in Old and New Testament liturgies. No difficulty exists in any case, for we know that St. John applied his 666 to an extremely evil man. Therefore his sixes could be said to stress the perfection of evil in Antichrist, symbolized by three sixes, or perfect imperfection. It comes to the same thing.

A Bible at hand, Imprimatur date of 1906, contains a footnote on 666 as symbolic of "perfect imperfection." I ought to caution, though, that footnotes in a Bible are not necessarily to be taken as doctrine.

The devil's perfection is essentially of deceit. We know this for certain, for Christ himself had called him "a liar by his very nature." It is by deceit then that Antichrist must act in executing the devil's final attempt to overthrow Christ and His Church. It is not by force and military operations that he attempts this overthrow of Christ's earthly kingdom, the Church, for these require a certain forthrightness and military courage

which, being virtues, are incompatible with that perfect imperfection St. John foretold of him. The perfect evil of this man consists in his constantly bending every fibre of his being, all his thoughts and actions, however virtuous they may appear, toward his goal of delivering the Church and world to the devil. To do this he will usually speak what appears to be true, and may be true so far as it goes, but always he will act for what is false, short of exposing his purpose. When he speaks the truth he will do so to allay suspicion.

"When iniquities shall be grown up, there shall arise a king of shameless face, and understanding dark sentences." (Daniel 8: 9-26) The present monarch of Vatican City is widely known for his dark sentences, his peculiarities of speech, his ambiguities. Compare the talks and writings of Paul VI with those of any other pope.

I waste no time on foolish numbers games, trying to pin 666 on various secular scoundrels, hundreds of whom could be eligible in such a game. It is certain that St. John intended no such hit or miss identification, but one by which the Man of Sin would be revealed to those not spiritually blind, or of weak spiritual vision, as foretold by St. Paul. The Antichrist will be generally welcomed and defended by his victims.

One more point is that time and again force has been applied and has failed those who tried to overthrow the Church. She thrives on the blood of martyrs, and is weakened only by the corruption of her members. Force cannot "take away" the Continual Sacrifice, but can only attempt to suppress it. It can be taken away only by deception from the papal chair.

With regard to physical signs and wonders supposed by apocalyptic fantasy writers to show the presence of The Antichrist, these signs are not in accordance with St. Paul's prediction of a general spiritual blindness which will cause nearly all Christians to welcome him. As Fr. Coleridge puts it, "he will come unto his own, and his own will receive him."

Does this mean that Antichrist will be of the Church, or a powerful secular ruler, as some say? St. Jerome writes in reference to St. Paul's words about the Temple of God, "He will enthrone himself in the Temple of God, that is to say, either in Jerusalem as some think, or in the Church, which seems to me most likely." St. John Chrysostom says, "Not in the Temple of Jerusalem, but in the Temple of the Church." The way to en-

throne oneself in the Church is to usurp the papal chair. And it is quite certain that Antichrist would not receive the general welcome from Christians that St. Paul foresees, were he to be a despotic secular ruler.

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About fifteen years ago the Second Vatican Council was convoked by Pope John XXIII, who said that he had had an inspiration to do so, a thing never heard of before, it being the grave responsibility of popes to act with prudence based on doctrine and sound reasoning. (I myself had heard of a coming Council twelve or more years before Pope John spoke of it.) This "inspiration" of Pope John's has blown up into a wave of mad pentecostalism. We have witnessed not the Renewal the Council promised but a pattern of destructive acts. More than 25,000 have abandoned their priestly office, seminaries and other religious houses are nearly empty, the remaining "nuns" and younger clergy -- and some of the older clergy too -- have become quite mad. As to doctrine and liturgy, anything goes. We have a very strange pope.

We see a worldwide rush to get rid of the treasures of the Church. Catholics generally are blind to it all. Such a universal madness must have found a place in Holy Scripture, and indeed we find predicted a Great Apostasy and general spiritual blindness foretold by St. Paul, and an Antichrist predicted by St. John and St. Paul. In 1907 Pope St. Pius X warned against a universal apostasy to be brought on by what he called Modernism, which he classed as "folly". Let us see then how some of the present phenomena fit the Scriptural prophecies, not in a vague or general way but quite neatly with regard to many parts, basing conclusions mainly on the plain-word prophecies and on what is quite clear in St. John's Apocalypse. I shall take the various items singly, at least the main ones.

"unless a revolt comes first. . . a great falling away". Let us have something official. Here it is. Nearly all the Bishops voted in Vatican II Council for the so-called "Progressive" measures, against Tradition, which vote constitutes schism. At the first session an "ecumenical" liturgy was proposed, which has been carried out. All the resident Bishops have accepted a New Order of Worship.

"and the man of sin be revealed". A strange pope, "Speaking dark sentences", opposed to Tradition, to the Popes of the past,

a pope who gives away the symbols of the papal authority, allows free rein to all heresies, says "not to expect direct interventions from him;" preaches that Revelation is only at the beginning, "a new economy of the gospel," calls the United Nations Assembly "the last hope of mankind," which he calls "a mandatory path", questions Christ's divinity, and so on.

"the continual Sacrifice taken away". A New Order of Worship imposed. It suppresses the Catholic doctrine of the Sacrifice. Christ's very words "for many" in the Consecration form changed to "for all men" in accordance with the new "ecumenical" liturgy for all men. Most priests accept heretical definitions of the Real Presence; agreements made with Anglicans and other dissident sects for common participation and rites. Catholic liturgy shifted from altar to table to conform with new supper definition. The priest becomes a president of Assembly. Every kind of sacrilege breaks loose. Bishops now forbid the centuries-old Mass, the one they were ordained for.

"who sits in the holy place, changing all laws". Paul 6 has changed all the forms of the sacraments, the Liturgy, all disciplines, dress, administration, and has been working on the code of canon laws. In the words of Pope Pius X concerning the modernist as reformer -- "there is absolutely nothing on which he does not fasten."

"he who comes in his own name, him you will receive." Paul 6 has received a general welcome and is defended even by many who call themselves conservatives or traditionalists. Paul 6 who questions the divinity of Christ, who carries a bent crucifix with a distorted, skinned-snake kind of corpus, a hideous mockery of Christ thereon; who sets aside the laws and works of the past Vicars of Christ, and in effect refers all to himself -- for it was he who signed the articles of Vatican II. He brings his own "new economy of the gospel", a "Cult of Man". "You will possibly have noticed that ours is a new style of pontificate," he tells an audience.

"and it was given to him to make war with the saints, and to overcome them". Paul 6 overcomes the past popes and the great saints, by setting aside their doctrines, and by a relentless persecution of those who cleave to the true Popes and Saints, especially those who have upheld the doctrinal expressions of Popes Pius IX and Pius X against his Cult of Man religion. He calls a halt to the canonization process of Pius IX, one of the

Two Witnesses of St. John's Apocalypse, the other being Pope St. Pius X, as I firmly believe.

"the Gospel will be preached to the whole world, then will come the end." The Vatican announced the end of efforts at conversion a few years ago. In any case the practice of "ecumenism" ends conversions for all practical purposes. This is the usual procedure, to quietly drop the practice and ignore those who protest or even merely inquire about it.

"the abomination in the holy place". Where has there been even a pretense of a holy place, except only the sanctuaries around the Altar of sacrifice in Catholic churches? Most strict were the laws which regulated their use. The first act of the Vatican II innovators was to do away with the ordinary line of demarcation, the communion rail, in front of the sanctuary. Then the Altar was removed, the table set up, the abominable New Order of Worship replaced the Sacrifice.

"he will enthrone himself in the Temple of God, showing himself as if he were God... working many signs and wonders... he will do more than can be believed." Certainly for those of us who were adult Catholics at the beginning of Vatican II, Montini has done far, far more than we could have then believed. Acting as if he were God, by a mere "wish" of his, the centuries-old Mass is replaced with a New Order of Worship, and chaos prevails in the Church from top to bottom. All is done on a word to the Bishops, without reference to established laws and traditions. That Antichrist will work any miracles -- "signs and wonders" -- can be ruled out absolutely. True miracles can only be performed through the power of God, who will certainly not grant that power to Satan's agent for the overthrowing of Christ and his Church.

I have set down the foregoing facts and opinions rather loosely, not bothering to look up for reference here these Scriptural pieces. With regard to the Beast of the Apocalypse I hold to what I wrote elsewhere -- that the Beast rising from the depths is that secret and evil power, put down by Christ in his time, which has surfaced in recent centuries. The Jew prime minister of England, Disraeli, put it in his book "Coningsby" that "The world is governed by very different personages than what is imagined by those who are not behind the scenes." With regard to Paul 6, he is of the family of the Beast, with it and for it. He is not top dog. This was shown by the position he occupied on a chair well below the dais at the United Nations, below the human trinity above him. Do not suppose that I am making too much of this, for the occultist crowd present were well versed in and would be careful to observe the symbolic ritualism of such an occasion. Moreover, Montini addressed the Assembly in a manner that can only be called worshipful.

What about the conversion of the Jews in the Latter Days? St. Paul called this conversion a mystery, and I am content to leave it at that. This much is certain, though, it cannot come before the Great Apostacy, because that apostacy is brought about by, takes up official Jewry's heresy of the Natural Messiah as opposed to Christ the King, the Supernatural Messiah. It is a doctrine opposed to Christ's kingdom, which is not from this world although existing here precariously in His Church. Yet today we hear the Bishops preaching a "this world" gospel. We see photos and read accounts of them preaching in the synagogues. And they have produced "Catholic-Jewish Guidelines," directing Catholics into the synagogues.

One person referred me to Fr. Fahey's book on the conversion of the Jews; another kindly sent me a copy. But I found it disappointing in many ways, including the reliance Fr. Fahey puts on the ideas of the two Jewish Lemann brothers, converts who became priests. These men have no standing whatever as authorities in the matter -- they who busied themselves taking up a petition favorable to the Jews before the First Vatican Council, as did their compatriots at Vatican II.

Lately I have read some things on the Khazars, "converted" "Jews" of the 10th and 11th centuries who are said to now comprise the great body of Jews in America. But can these Khazars rightfully be called Jews at all? I say not, for what is it they were converted to? Not the law of Moses, not true

Hebrewism, but the devil's own Talmudism. They are not sons of Abraham racially or spiritually. Anyway, with St. Paul I leave it as a mystery.

Referring again to *Nostra Aetate*, as usual in Vatican II statements we find the truth to be quite opposite of that expressed or implied. The Jewish-Christian Declaration of the Vatican speaks tenderly of Jewish tradition, but its purpose is to help wipe out the continuity of that true Jewish tradition which Simeon represented, of the true Old Testament Jews of the time of Christ. It was Jews of this mind and heart who comprised the majority of the early Christians.

"Now dost thou dismiss thy servant, O Lord, according to thy word, in peace, for my eyes have seen thy salvation. . ." With these words Simeon gives testimony of his belief in the Divine nature of the Child as God and Savior. In this he differs from the Jewish majority following the Scribes and Pharisees, who expected and demanded a Messiah who would give to Israel material and political dominance of the nations. This hope and expectation of the Scribes and Pharisees, of the powerful and influential leaders of the Jews, survives today. It is the most significant fact politically and religiously of our time. It is the key to an understanding of Vatican II and of world politics since the time of the Reformation. They are blind defenders of Church and nation who ignore it.

Before the Second Vatican Council we Catholics offered a special prayer for the Jews, as part of the consecration prayer to the Sacred Heart: "Be Thou King of those who are still involved in the darkness of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy towards the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Savior; may it now descend upon them as a laver of redemption and of life." This prayer was said at Holy Hour devotions in most of our churches, at least until the years approaching Vatican II. Now this "Vatican II church" which so loudly professes its love for all races, especially the Jews, no longer prays thus for the Jews. Why not? Because the V-2 "ecumenic" church within the Church denies the need for conversion of Jews or of anyone else. It is the Jews themselves who have been most influential in casting aside our prayers for their conversion, for which reason I do not foresee this conversion as imminent. Can it be that the true Hebrews of good will had already "come in"; and in this consists St. Paul's

mystery concerning them? Must we know all mysteries which work for the fulfillment of the Prophecies?

In this matter of the Jews' conversion, there are many who look for self-evident signs -- the Cohens, Goldbergs, Solomons, Abrams, Finkelsteins, Loebis all hurrying for Baptism, assured of salvation simply as Jews. But it was John the Baptist who warned the Scribes and Pharisees that it was not sufficient to have had Abraham for their father, as they presumed that it was. "Brood of vipers!" John said to them, "who has shown you how to flee from the wrath to come?" And will the "Vatican II church" within the Church show the way of salvation to the Jews, whose gospel of "this world" that church has taken up? In any case, there is no more mixed up race than the Jews, who have intermarried with other races through all the centuries, starting even in the time of Moses, increasingly so from the time of King Solomon.

"Bring forth fruit befitting repentance, and do not think to say within yourselves, 'We have Abraham for our father'; for I say to you God is able out of these stones to raise up children to Abraham." Thus spoke John the Baptist. Those who are saying that all the Jews will be converted simply as Jews, are repeating the blind and arrogant error through which the Scribes and Pharisees thought themselves certain of God's special and assured favor because of their race. It is significant that since Vatican II Catholics have been coming around to this Jewish presumption of assured salvation, having thrown out the Requiem Mass for what they call a service of Resurrection. No more "fruits of repentance" as the new Rite of Reconciliation replaces the Sacrament of Penance in our time.

So much for the Jews; and modern Catholics taking up Jewish attitudes.

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A very plain words sign which St. Thomas places so much emphasis on is this: "When they shall say 'peace and security', then shall sudden destruction come upon them." "Peace" has been a word commonly used, of course, in all ages. But the constant shouts of "peace", the widespread display of a "peace symbol", a device of Satanists -- the bent cross upside down, inside the magic circle -- were never before witnessed. And as I mentioned in my Letter No. 10, "peace and security" appears thirty-one times in the brief charter of a world organization, the United Nations. Here is that kind of official confirmation by

number that I have used to confirm the Vatican II apostasy of the Bishops. And consider again the bent cross carried by Paul 6. Turn that cross upside down and put a circle around it and you will have the "peace symbol".

The three and a half years so often mentioned in Holy Scripture -- in one place by Christ himself -- is symbolic of an indefinite time under the control of Christ. Everything fits into His plan of Redemption. He will "come quickly" at the right time, and his triumph will be complete. As foretold, the Virgin will crush the serpent under her heel.

With regard to the foregoing pages, I have tried to keep close to facts, logic, commonsense, a down-to-earth sense of reality, as well as to theological principles. Here I would suggest a principle to apply to the man Montini in the papal chair.

With regard to my realistic treatment of Paul 6, I hear of St. Paul before the Sanhedrin, of his respect shown for the High Priest of the Jews. But unlike pope Montini the High Priest had not shown his contempt for and rejection of his Office. Quite certainly he would have insisted on his office vehemently. According to his lights the High Priest acted as High Priest. He had not, we may be sure, given away publicly the symbols of his authority, as did pope Montini. But perhaps we are being told we must respect Montini for the same reason St. Paul respected the High Priest of the Sanhedrin -- because Montini too wears the religious symbol of the Jew high priesthood, the Ephod.

But I'm not being serious about that, at least not in applying it to those who oppose the destructive works of J. B. Montini. Those who have written in this way are searching for truth concerning the proper attitude to take toward Paul VI. I would only caution against looking for exact Scriptural analogies which can seldom be found. This is especially true in the matter of prophecies, with regard to exterior resemblances presumed to be necessary between Christ and the Antichrist. I would also caution against mixing up doctrine and mere conjecture.

I myself have been cautioned about fixing the Antichrist title on any individual -- according to "a Bull (still in effect) which states that those who name a certain person as the Antichrist are thereby excommunicated." That would be a Decree of the Fifth Lateran Council, drawn up under Pope Leo X, which reads as follows: "We command all those who exercise the function of preaching or will do so in the future, not to presume,

either in their sermons or in their affirmations, to fix a date for future evils, whether for the coming of Antichrist or for the Day of Judgement. . .” This is a serious matter, for which reason I am taking the trouble to deal with it, supposing as I do that quite a few people might be scandalized or misled by what I have thus far written on The Antichrist in several papers.

First may be noticed what I have mentioned more than once, that Pope St. Pius X in his time said he had reason to fear that the Son of Perdition (Antichrist) had already arrived on earth. Pius X warned against a universal apostasy and a “reforming mania” to accompany it, predictions which have been verified since Vatican II. This is also in accord with St. Paul’s prediction of a revolt or great apostasy and the coming of the Man of Sin (Antichrist). Secondly, what Pope Leo X prohibited was the fixing of a date for future evils, whereas, following and affirming the predictions of Pope St. Pius X, I speak only of the present. And, of course, how will St. Paul’s Man of Sin be revealed if none may speak of him when all the signs are present? That is, unless we accept crazy notions of an Antichrist as something spectacular, which does not fit St. Paul’s prophecy of a spiritual blindness and general welcome for the Antichrist.

Pope Leo X was simply repeating the caution of St. Paul in this matter: “We beseech you, brethren, touching the coming of our Lord Jesus Christ and our being gathered together unto Him, that you not be readily shaken out of your right mind nor kept in alarm. . .” I am not trying to shake anybody out of his right mind. My main purpose in all this has been to encourage a right mind with regard to the thousands of ‘private’ prophecies which are confusing the truth of prophets like St. Paul and St. Pius X.

So I remain close to authority and sanity, especially that truth and sanity expressed by St. Pius X, as I have since I began writing for general distribution.

Why do those who concern themselves much with prophecies pass over the works of Pope Pius X whose analysis and predictions can now be seen as having been frightfully accurate? A well digger in Bavaria, Sister X back in 17th Century France, apocalyptic fantasy writers are sought out and given respectful attention while a learned and holy pope with vast resources of knowledge available to him, is ignored by all but a few faithful Catholics.

Incidentally, about Popes Pius IX and Pius X as possibly the Two Witnesses of St. John's Apocalypse: It was Pius IX who by his Syllabus of Errors first squarely opposed the great modern heresy of man's self-sufficiency. Pope Pius X followed him in this, giving to the world his masterful analysis of the same errors in the encyclical *Pascendi*. Here are two major witnesses, of the highest authority, to Catholic Truth, against the error, the perennial heresy, of the modern Revolution. Let us hear from one of our enemies on this. From Fr. Fahey's "The Mystical Body of Christ in the Modern World", page 116: "The well-known French Freemason, Ferdinand Buisson, once declared: 'A school cannot remain neutral between the Syllabus and the Declaration of the Rights of Man'."

We hear very little about the Syllabus in our time. It cannot be doubted that the Vatican II so-called progressives dumped the Syllabus with unholy haste. It is quite apparent that it and *Pascendi*, along with "Lamentabili" of Pius X (also called a Syllabus), contain that great witness against the modern heresy. Readings from the past show what a furore the Syllabus created more than fifty years ago, of which the above quotation is only a sample.

Yes, I know: the Apocalyptic Witnesses are to be killed and seen lying in the streets of Jerusalem. Again I remind readers that St. John's Apocalypse was written metaphorically. The Two Witnesses were certainly killed as witnesses by Vatican II, and their witness lies buried in the New Jerusalem. I am not presenting these things positively as doctrine; I would suppose that no Catholic would accuse me of such an intention. I am trying to illustrate a truth, that St. John's Apocalypse depicts a spiritual combat. Surely to miss this is to be numbered among those St. Paul spoke of as spiritually blind. The influence of sectarian Bible literalists among Catholics shows quite plainly in this matter. It should be gotten rid of. St. Jerome, translator of the Bible from the Hebrew, our Latin Vulgate, wrote that St. John's Apocalypse contains as many mysteries as words. Much of this mystery could only become unveiled with the passage of time. This is the teaching of Revelation, the truth of which, as I firmly believe, has been made manifest since the beginning of Vatican II.

FROM MY LETTER 28:

CHRISTIAN ORDER is an English "Novus Ordo Traditionalist" publication. In the December 1977 issue appears an article by Fr. Vincent Miceli, S. J., "Detente All Around:

Prelude to Anti-Christ" from which I will quote two brief passages: "Mankind is living in an age in which the West denies God through an addiction to technological scientism while the East escalates a messianic war against God through its addiction to dialectical materialism. The West has divinized Security and Technocracy, the East Science and Revolution. But in both camps atheistic humanism has become the State religion."

And further on: "We are reminded of St. Paul's warning to the Thessalonians. In the last days there will be an awful, unparalleled outbreak of evil everywhere. This will be called the Great Apostasy. In the midst of this general falling away a certain Man of Sin, having the image of Satan and breathing hatred toward God and man, will appear. He will exercise frightening preternatural powers of destruction against the just. This Child of Perdition will be so singular an enemy of Christ that he will be called Antichrist."

Fr. Miceli is apparently looking to the future for this Man of Sin and expects that all will be able to recognize him. In the time of Christ the Jews looked for such a manifest operator as their Messiah, and so were unable to recognize Him when He came. Pope St. Pius X thought this Son of Perdition had probably already been born in his time. If so, then widespread evil, including general apostasy among Catholics, especially the Clergy, was to be expected in our time, as happens since Vatican II and Paul 6. And unless we are to hold as secondary the almost total destruction of the Catholic Church since Vatican II, I for one do not look for this kind of open and savage Antichrist whom all can recognize. Fr. Miceli appears to have fallen for the Gnostic notions of those whom I have called Apocalyptic fantasy writers. End of quote from Letter 28.

The work of hell is spiritual, and will certainly provide for a false spiritual solution to present takeover of the Catholic Church -- a Traditionalist "solution". St. John of the Cross put it another way, saying that "the devil destroys the spiritual with the spiritual". The devil is a "liar by his very nature", and a spiritual being, therefore he works by deceit, not by force, not with outward show. Quoting Fr. Hilarin Felder from his "Christ and the Critics": "In the Messianic kingdom of Jesus there is nothing sudden, nothing irregular, nothing partial." The devil is the ape of God. Nothing sudden, nothing irregular, nothing partial applies to Satan's Vatican II program of gradual change conducted by Strange Pope Montini. Gradually, aping Catholic

Rites and Sacramental forms while changing them, under Pope Montini all discipline, rites and doctrine are being distorted and done away with.

With regard to the above, a few facts, 1, The work of hell is first of all to bring about confusion and divisions; 2, to put on an appearance of good, love for all mankind, led by one who puts on an appearance of an angel of light, 3, the supreme work of hell is to destroy the Catholic Church, which must be done from within -- for only in the Church have men found certainty, unity, constancy in doctrine; 4, deceit is the chief mark of the devil's work -- "you are of your father the devil, a liar from the beginning and the father of lies," a smooth operator of marvellous intelligence.

There can be no more effective way for putting off recognition of The Antichrist than by the spectacular accounts of those I have called apocalyptic fantasy writers who have surely gotten their ideas from the devil's own rabbinical apocalypses. The Messiah expected by the rabbis who rejected Christ bears a resemblance to the Antichrist expected by the apocalyptic fanatics of the past century or more. ("Having the image of Satan and breathing hatred of God and man", is so much bunk, Father Miceli.) It is Satan's own fantasy for diverting our attention from the real thing, which of course the Father of Lies would attempt to do, quite certainly with much success.

In the Middle Ages there were theologians who thought The Antichrist must be a false pope. But when the Protestant "reformers" began calling all the popes Antichrist, the thesis was put aside, probably because it was thought to aid opponents of the Papacy, or at least cause considerably more confusion than was prudent to encourage. But this did not alter the logic -- the theo-logic -- of the matter. For, as I have emphasized previously, only a pope can officially, judiciously, totally oppose himself to Christ the invisible Head of the Church. It is not a matter of canonically legal election necessarily, but of base betrayal by one who has gotten himself into the papal office by whatever means.

Do those Catholics who look for Antichrist in a secular tyrant yet to come, consider the damage such a man could do as greater than that which could be done by a pope? If so, that is to put the political and social order ahead and above the spiritual. As to a pope who might destroy more than has been destroyed (in the name of change and updating) since Vatican II, I repeat

here a few statistics as an indication of what has been done since Vatican II: 83 per cent of major seminaries closed in Italy; there are no seminaries remaining in Holland, Mass attendance has declined about 50 per cent in France and other European countries, priests and nuns are quitting by the thousands.

The Clergy and Religious will certainly lose their souls who continue in full acceptance of the Vatican II religion. I do not think their doing this gradually, in false obedience, will excuse them, especially since they have led so many of the simple faithful astray, and have been indispensable aides to the age-old enemies of Christ's Church and Christian Order.

This also from my Letter 28, a curious, perhaps significant item: Possibly a message for those who cannot follow a theological argument closely, a way of revealing the truth to the "little ones": In my Latter Days papers I point out that St. John's 666 stands for one "perfectly" opposed to Christ, who must be a pope. While warning against numbers juggling to identify this Son of Perdition, The Antichrist, I find interesting some figures from a pamphlet called "666, Beast of the Apocalypse". The writer of this short piece points out that J. B. Montini, the present Paul 6, had six names; that his number in the conclave which elected him pope was 6; that he was then 66 years of age; plus, of course, that he chose the name Paulus VI; was crowned the sixth month of the year, and breaking precedent as he would in all things, at six o'clock in the evening. What is perhaps most intriguing is that in the list of the popes Montini's number, derived from the date of election and coronation, comes to 666, the only such first three numbers in the list.

ART THOU HE THAT IS TO COME?

There was One Who came, and one other who was to come. In his first encyclical ("E Supremi"), in 1903, St. Pius X anticipated that the Son of Perdition "may already be in this world". As possibly related to this, my attention has been called in a letter to these words of Paul 6 as they appear in *The Wanderer* of 22 Sept. 1977: "There come to our lips the words that Jesus Himself addressed one day to the disciples of his forerunner, John, called the Baptizer, the Baptist. They had been sent to Jesus by John while he was in prison to ask him: 'Are you he who is to come, or shall we look for another?' We

feel the same as if the same question were addressed to us. . . . Strange words from our strange pope. Stranger than even his usual style and ambiguity, which many commentators have remarked, One such observer put it this way: "Paul 6 only rhetorizes and rhapsodizes and in the process obfuscates, as far as the clarity of Catholic doctrine goes. He is building a Rosicrucian-type new religion."

Will there be a reverse of the apostacy? St. Paul teaches that apostacy is not reversible.

What about the Fatima promise? From "Fatima and the Present World Crisis" by Fr. Lawrence E. Brey, reprinted from Milwaukee Metro News, 1969, I take this translation of the Fatima promise from the Mother of God: "In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and it will be converted and a certain period of peace will be granted to the world." Predicted also was the end of World War One, and the beginning of World War Two during the reign of Pope Pius XI, as it happened. The promise of "a certain period" of peace was closely related to imminent events, the two world-wars. Therefore I do not see in this promise an intention to forecast a millenium or New Order that will "shine forth even more than in the Middle Ages," as Prof. Plinio Correa predicts, and as other professional Fatima promoters are promising.

"A certain period of peace" is surely a cautionary, limiting expression. As to the conversion of Russia, the manner and time of that remains to be seen (or possibly unseen), as it does of the Jews. Certainly there is mystery here which I do not profess to know about. St. Paul himself speaks of the conversion of the Jews as a mystery. What I have been trying to say in my Letters leading up to this, is simply that we should keep our eyes on the main events, especially as they have been forewarned against by Popes of the past Century or so, and as fulfilled in the great Modernist apostacy of our time, directed by strange pope Montini.

Yes, all promise PEACE, especially those who are stirring up disorder. In my Letter No. 8 I quoted St. Paul: "For when they shall say 'peace and security', even then sudden destruction shall come upon them'."

A certain period of peace has been granted most of the world since the end of World War II, thirty or so years ago. As already mentioned, this period follows closely the events, the two world-

wars, which were part of the main Fatima predictions, given to the little children in Portugal in 1917. This period is within the span of that time, the events of which the Virgin spoke. But present peace lacks interest and significance for many Catholics intent only on the future. Such people clamor for the Fatima "secret" which is now, surely, sitting openly in the papal chair. What is most curious is the agreement existing between the Fatima "promise" promoters and those who are promoting that universal peace of the temporal Messias, which the International and Zionist Jews are feverishly working on today. Again, I am not preaching a doctrine but only suggesting caution and good Catholic common sense with regard to prophecies. It is a basic rule of the spiritual life that we ought to live from day-to-day in present reality, not having ears itching to hear new things.

It is better to pay close attention to some old things. Having knowledge, wisdom and understanding in an eminent degree, Pope Pius X stands head and shoulders above all the mystics, so-called seers and political analysts as a guide for our time. What St. Paul predicted in his time, Pius X affirmed in 1907. For most of the laity the thing has only come into the open since Vatican II.

The greatest danger today for those who want to remain Catholic, who do not actually welcome the Vatican II new religion, is not Paul 6 whose counterchurch within shows ever more plainly its corrupting influence. The present danger, the ultimate trap for faithful Catholics, is the Traditionalist false "solution", especially as conducted from Econe with its illicitly ordained young men. Certainly the planners of such a long range, worldwide program of infiltration and subversion as we have seen working since Vatican II, would not fail to set up their own fake opposition. I have no hesitancy in presenting here such a conclusion, for a bishop who openly defies Paul 6 while professing his loyalty to him, a bishop who takes no account of the divine law which established the papal office as necessary authority for the ordaining of priests, and for other matters, cannot be other than the double-speaker his words show him to be. Of my recent papers on that subject I recommend especially Letters 15 and 16. Holy Scripture does not speak of a latter day Moses, but of false prophets.

Not one of the self-appointed Traditionalists operators of chapels, seminaries, virtual Churches on their own, can claim authority over the least child. Yet, as the Scribes and Pharisees

remarked so truly (despite themselves), Christ taught with authority. So then would those who follow Him in spiritual offices teach with authority. Catholics today are on perfectly safe ground who reject these Traditionalist new Churches, by whatever name they are called, for they have no authority.

ADDITIONAL NOTES ON PROPHECY --from Fr. Prat's JESUS CHRIST, Vol. II, page 231: "The style of prophecy is not that of history. If the prophet described the future as it will be, his contemporaries would find it not only mysterious but unintelligible. 'Continuing to speak his own language, the prophet imprints upon his visions the character of his race, the coloring of his times and of the literary tradition handed on to him, and the stamp of his own native genius. He is the herald of the Great King, not the automatic transmitter of a lesson he has learned (De Grandmaison, Jesus Christ, Vol. II). The inspired Seer contemplates the future, so to speak, *sub specie aeternitatis*; he sees it without relief and without perspective'...

In accordance with these ideas I have named Paul 6 as the prophet Daniel's "king of shameless face", and so on. For besides his well known habit of speaking "dark sentences", Paul 6 is king in two respects: "In all the literature of the world," writes Fr. Prat, "since the time of Homer and even before him, kings are shepherds of the people," and a Pope is the king of Vatican City and chief shepherd of all the faithful. The "shameless face" belongs to him who can speak truth and falsehood equally without change of expression; and, indeed, without any feeling or stirring of conscience. This utter lack of feeling about truth is common among orientals and semites, who habitually speak only as it seems expedient to them. Along with eastern religions this disregard of truth is spreading again into the West.

With regard to private prophecies, I do not say that they are without value, but only that it is far better to rely basically on Scriptural prophecies, since they carry the divine guarantee of accuracy. As we come near the time of their fulfillment the present observer has that advantage of relief and perspective mentioned above. Most important, the Scriptural prophecies come in various parts which, once they can be seen to fit closely together --most of them-- are completely reliable signs of the times.

With regard to the private prophecies of our time, they have mainly raised false hopes, as matters go from bad to worse without relief. This is possibly because their conditions were not fulfilled sufficiently; the warning was given even though it would not be sufficiently heeded, even as Christ preached to the hard-hearted leaders of the Jews in His time, knowing that they would not hear Him but crucify Him. However that may be, what we know for certain is that the Scriptural prophecies are not conditional, but will be fulfilled. That we haven't been told the hour or the day is all the more reason for concern, especially as the signs of near total apostasy from the Catholic Faith are mounting monthly.

ABOUT THE AUTHOR OF THIS BOOKLET

To occasional inquiries about my qualifications I have given the reply of the older philosophers, "Ask not who said it but whether it be true." This reply is the more apt when given to Catholics about religious matters, for we have unchanging Catholic doctrine to apply as test. Anyway, what is the value of the testimony of the "experts" of our time? -- they who have led the majority of Catholics from certainty in doctrine to doubt, confusion, even to



total loss of the Faith. So it is better that the reader consider only whether the facts and doctrine presented conform with what he has been taught by reliable teachers of the past -- doctrine he has gotten from unquestionably reliable sources. It is such writings, from those certainly orthodox sources, mainly the Popes and other Doctors of the Church, that I have passed along in my papers.

The foregoing considerations, then, would seem to be sufficient for those who wonder about the value of my writings. Perhaps it would be if what we are engaged in were a straightforward opposition to the new heresies, unconfused by a combination of false, confused or heretical Traditionalist "opposition" to the evil of Vatican II and Paul 6. It is the whole plot and pattern of present Evil which needs untangling, which

is what I have tried to do. It is not simply a job for a theologian, which I do not claim to be. No more of doctrine is needed than what well instructed Catholics can be presumed to have; although such doctrine is often lacking, especially in those who are most adamant against hearing about the very real subversion of the Church from the highest place within it.

There are those who demand what they call "positive solutions", by which they usually mean something for their spiritual comfort. It amazes me that any Catholic should think negative my opposition to the Progressive and Traditionalist dividers of the order founded by Christ on the Papacy; by which I emphatically do not mean the person of the present occupier of the papal chair, who is the greatest divider of them all. I stand for that Catholic unity which only a true pope can preserve, and outside of which nothing positive can be done to restore the Catholic Church. "Without Me you can do nothing," said our Lord Jesus Christ who is the Invisible Head -- the real Head -- of the Church. Taking such a stand I am positively against the dividers, whether they call themselves Progressive or Traditionalist.

With regard to myself (for what it is worth), I was born of Catholic parents, in 1912, in Pittsburgh where I attended a parochial school and public high school. My father was killed in a railroad train accident when I was ten years old, the oldest of three children. Destitute, my mother went to work at \$15 a week (six days) in a department store. I worked off and on during the dark days of the great "Depression". After the death of my mother, I joined the Navy and was in the Pacific when Pearl Harbor was attacked ; in the South Pacific before and during the time when the waters off Guadalcanal were named "Ironbottom Sound", from the number of ships sunk there. The last two years of the war I spent in a Navy Intelligence office in Washington, D.C. during which time I married a young lady from Springfield, Ohio. Retired about sixteen years ago from active duty, I took a position with a western university, working independently on an atmospheric research project. We have six grandchildren, the oldest fourteen years of age.

Briefly, I write as an ordinary Catholic layman. I have my whole adult life read Catholic works. I've seen only a dozen movies since my youth and have abstained from television and all such confusers of the Catholic sense and intelligence. As I have several times remarked in my papers, the great apostacy today had its beginning many years ago as a materialistic assault on our minds. That attack, now quite openly diabolic,

proceeds by the hour; its objective: total destruction of the Catholic Church and all that remains of what was once Christendom.

I think perhaps half of those Catholics who are going along in blind obedience do not like what they see; are being in part deceived; I do not judge their motives. But as to one I actually see setting fire to the house, I cannot say, "Well, perhaps he has a good intention, who am I to judge?" No, the works of the destroyers are self-evident. Even so, I only warn against them. I certainly do not entertain any wild notion that I or any other single person, not even one bishop, even if a cardinal, can save the Catholic Church. I see the Great Apostacy as self-evident and irreversible, but as St. John presents it in his Apocalypse, with Christ remaining in control until the End.

William Frederick Strojie
6 March 1978

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